Mating Ministers and Churches

By John R. Scotford

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MATING MINISTERS AND CHURCHES

By JOHN R. SCOTFORD,
Minister, Economist, Author, and Lecturer

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PREFACE

The writer does not claim to possess sufficient wisdom to solve all the problems which churches and ministers encounter in the course of their mutual relationships. He has observed that both the pulpit committees of the churches and the men who desire to be settled as pastors often do foolish things. As with all human undertakings, there are some procedures which are both more desirable and more successful than others.

In the preparation of the following pages wisdom was drawn from many minds, representing a wide range of viewpoint—denominational officials, seminary professors, pastors of every stripe and kind, and laymen. The writer wishes to express his appreciation of all those who have helped him with his task. A happy summer was spent discussing the work of the minister from many angles. To name all his collaborators would be impossible—and some would not care to be quoted—but this book represents the thought of some fifty leaders of the church gathered by the author.

In the section dealing with the various denominational procedures some of the less numerous groups have been omitted. To have included all of the nearly two hundred organized denominations would have made the book too bulky and would also have involved much monotonous repetition. The groups discussed were chosen because of their size, their distinctiveness, and the possibility of securing the necessary information.

It is believed that many will find the latter pages of the book interesting. All of us like to know "how the other fellow does it." The more the writer studied the life and methods of the different groups the more fascinating did he find the subject. In a few pages he has sought to present a miniature panorama of the life of Protestantism. He suspects that the theological importance of our denominational divisions have been greatly exaggerated, but that these different groups represent a multitude of both tides and eddies in American life. Our churches reflect the genius of our people.

It has seemed worth while to include the names and addresses of the officials responsible for the settling of ministers in some of the more loosely organized bodies that look with some degree of favor upon the ministerial migrant from other denominations. Time will undoubtedly bring changes in the names and addresses given in these lists, although the denominational officer usually enjoys a much longer tenure of office than does the local pastor.

Thus far this book has been a cooperative venture. The writer would welcome the wisdom and experience of those who read these pages. Some wise man has said, "It takes all the people in the world to know all there is in the world." All ministers and many laymen have a contribution to make to this subject. The author will be pleased to receive any corrections, comments, and suggestions which his friends, the laity, or his fellow ministers may care to offer.

Cleveland, Ohio, May 29, 1929.

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Mating Ministers and Churches

MATING MINISTERS AND CHURCHES

I

The Problem

To the lay mind the coming and going of ministers is involved in deep mystery. The pastor who admits that he is on a vacation is frequently greeted with the query, "And is some one else preaching for you?" After a man resigns, people ask him in a tone of wonderment, "Have they found anyone to take your place?" How to pick a preacher is a puzzling problem to most laymen. A church trustee once reported this significant dream: The pastor had died and been decently buried. The grief-stricken flock had assembled to consider the future. No one had a suggestion to offer. Finally a brilliant idea dawned upon the congregation—"Why not ask his wife to carry on the good work?" The man on the street seems to accept the allocation of ministers as the work of an inscrutable providence.

To the ministerial mind, how some men arrive in some churches is equally puzzling. "I knew Jackson when he was getting six hundred dollars a year, and now he has a church with two hundred voices in its choir." "There is Bragg: he had more nerve and less sense than anyone else in the seminary, and yet he has been preaching to the millionaires of Upland Park for ten years." "We used to laugh at Swallow because of his mannerisms, but the Church of Much Means waited a year for him to accept their call, and is now paying him fifteen thousand dollars a year." How common men with ordinary faults

manage to scale the ecclesiastical heights is beyond the comprehension of many ministers. In spite of their supposed faith in Divine Providence they sometimes ascribe the success of the other fellow to the mysterious force known as luck.

No scheme has yet been devised by which ministers and churches may be paired off to the complete satisfaction of everyone. Whether the denomination sends the minister or the church calls him, there is always room for discontent. Under the first system the man is reasonably certain of employment, while under the latter he is more likely to be satisfied with the nature of his work. But there is no generally workable rule for getting the right man to the right church.

The location of ministers cannot be reduced to an algebraic formula because it is a problem in the adjustment of personalities with some of the factors unknown and many of them variable.

Every church has a distinctive personality which is the least tangible but the most important element in its life. Its habit of thought and way of looking at things is the result of many influences—the age, character, and life experiences of its members, the varying contributions of the preceding ministers, its geographical location and denominational affiliation. With a young church the advent of a new personality in the congregation may alter the entire outlook of the organization. Old churches are more stable, and yet death or removal may work sudden changes in the ecclesiastical landscape. The ideal candidate for a pastorate is the man who happens to fit the mood of the moment.

The minister also has a personality. His effectiveness ultimately depends upon its distinctiveness and power. But men do not remain the same. The uncouth seminary student often develops into the fashionable pastor. The minister is modified by the churches which he serves. Often a congregation will make a minister, but sometimes it will destroy him. The years do strange things to the clerical mind both by way of acceleration and retardation. Because a man fits a certain situation at one stage in his development it does not follow that he will still be suitable ten years later. The temperament of a minister varies almost as much as the mood of a church.

The relations of churches and ministers suggest many analogies to matrimony. No formula has yet been written which will enable a man or woman to find the right partner for life. Most advice concerning marriage starts with a negative. Society has discovered that certain methods of procedure are more likely to lead to disaster than to happiness. The wise maiden does not exercise her leap year prerogative, and the sensible man does not look for a wife upon the highway. The minister who thrusts himself upon a church invites a rebuff, while the church that takes up with any preacher who comes along courts disaster. The man who proposes to every girl in sight makes a fool of himself, and so does the church that extends indiscriminate invitations to its pulpit. After marriage too much calm is ominous, and an occasional argument rather healthy. So is it with a pastorate. Too much unanimity may be the prelude to a sensational storm, while mild disagreement as to policy is most wholesome.

The success of a marriage does not depend upon the ardor of the courtship, but upon the fidelity of both man and wife during the years that follow. So is it with ministers and churches. A good beginning is not to be despised, but a profitable pastorate is the result of the whole-souled co-operation of both minister and people. No matter how sorry the congregation he must face, a pastor should say, "So long as this is my church I intend to give it the best of which I am capable." A church will secure the best results if it will say to itself, "Our pastor is deserving of our confidence and support." The inevitable result of such an attitude is a profitable ministry.

Courtship has unlimited possibilities for both comedy and tragedy, and so does this business of mating ministers and churches.

Churches in search of a minister do foolish things. An Episcopal parish spent twice the annual salary hearing men in distant portions of the country, and then called a rector from within twenty miles. An eminent divine almost missed a call to the church where he has been for thirty years because the committee which came to hear him preach suspected that he was not wearing cuffs that morning. Fortunately some vigorous gestures demonstrated that his wrists were properly encased in linen, and he was recommended to the church. Most pastorless churches find themselves in a state of bewilderment. They cherish great hopes for the future and yet are subject to strange fears. In this nervous state they are peculiarly susceptible to trivial whims and

superficial aversions. Often do they strain out the gnat and swallow the camel.

The minister in search of a church is rarely a dignified figure. Like the woman who desires a husband, he is tempted to do many foolish things in the hope of rendering himself attractive to some congregation. Chins have been covered with hirsute adornments and much money spent with tailors in the effort to cover up physical deficiencies. Men of little schooling persuade college presidents to confer upon them the degree of Doctor of Divinity, sometimes using methods similar to those of Elmer Gantry. Ministers who have hopes of suburban churches apply themselves to the game of golf. Pastors who are "looking about" sometimes spend their vacations at religious watering places where prominent laymen are to be met.

But tragedy follows close upon the heels of comedy in this picture. Often the minister wishes to leave, and the church is anxious to speed his departure, but he can find no opening where he is welcome. Many churches are patient and endure much before they press their pastor to depart. The more conscientious the man, the greater the burden such a situation becomes to his spirit. Men of weak fibre inevitably suffer spiritual deterioration during the months between the time when they decide to leave one church and before they find another. They are tempted to forget their Christian principles, to cherish resentment towards those who have been their friends in the past, and to seek to ingratiate themselves with such dignitaries as are supposed to possess ecclesiastical influence. When most ministers

leave one church without finding another it means a period of straightened finances. Often the family must be distributed among the wife's relatives. Few ministers possess the saving sense of humor of the brother who remarked, "Unless some church calls me, I'll have to go to work!" The necessity of changing pastorates probably leaves more scars upon the ministerial soul than any other phase of clerical life.

At present the problem is accentuated by an oversupply of ministers. During the war years the churches had difficulty in finding pastors, with the result that ministers were able to move about with freedom and salaries were frequently increased. Since then the ratio between the available ministers and the churches that offer a living income has steadily increased. Except in the denominations that give a very meagre support there are a great abundance of candidates for every pulpit. Even the Methodist authorities report that they are "hard put" to find charges for all the ministers on the conference rolls.

Several causes have created this condition. The overflow from the ministry to other callings has largely ceased. Colleges rarely call their presidents from the pastorate, and charitable organizations are no longer administered by the clergy. Both the professional evangelist and the lyceum lecturer have fallen upon evil days. Reform organizations, such as the Anti-Saloon League, do not employ as many secretaries as formerly. The woman assistant tends to supersede the assistant pastor in all save the very largest churches. Many missionaries have

returned from China, and some from other portions of the world, with little prospect of going back to their former fields. Few new recruits are being sent out by the missionary boards. Many ministers who slipped into insurance and real estate during the war boom are feeling the financial stringency of the times and turning their faces towards the pastorate once more.

Meanwhile the ministry has taken on a new attractiveness for young men of promise. The pastors of the better churches are well paid and lead a most interesting sort of life. Our seminaries have raised endowments and erected new buildings until they have much to offer the recent college graduate. The tide of idealism seems to be rising in our schools. The result is not only more students in the seminaries than in many years, but a larger proportion of them preparing for the pastorate.

On the other hand, the number of available churches is showing a numerical decline. The western frontier can no longer absorb the graduating classes of the seminaries, for the day of the wholesale organization of new churches is over. Throughout the country the tendency is towards reducing the number of churches through consolidation, federation and abandonment. The result is undoubtedly better churches, but fewer openings for the minister.

For the minister this situation has several consequences.

The longer a minister is out of the seminary, the more difficult is it for him to secure a church. As with automobiles a new model tends to depreciate

the value of the old cars, so does each seminary class diminish the attractiveness of those who have preceded it. The recent graduate has a small family and can live in luxury on a salary which might mean privation for an older man. He is an unknown quantity, and the churches are willing to hazard something on the possibility that he may prove to be a wonder. For the first five or ten years after leaving the seminary a minister need not look for calls, for they will be looking for him.

When a man's years of service increase several circumstances conspire to limit the number of openings which he finds available. As his family multiplies and his experience ripens he expects more both in the way of financial support and the opportunity to serve. The church which thrills the heart of the young minister leaves the older man cold. The preacher lives by his enthusiasms and as the flush of youth passes more is required to nourish the inner fires. The further one goes in the ministry, the smaller the number of churches which appeal to one's imagination. On the other hand, the churches imagine that they have taken the measure of a man's power. If he has not done great things by the time that he is forty, they suspect that he never will. The result is that the greatest leakage from the ministry is not from the bottom, but from the top. The man who is content with little can usually find a place to which to go. The man who has made a reasonable success often finds that for him there are no more worlds waiting to be conquered. He has the option of stepping down or out, and often avails himself of the latter.

The man who would stay in the ministry must face an increasingly stiff competition. He must cultivate a contemporaneous education. He must be keenly alert to the tides of the time. To rest content with one's laurels and run on one's reputation is fatal. The ministry is no longer a calling, but a race. To succeed in the pulpit through the years requires unusual moral and intellectual stamina.

The old hit-or-miss methods of bringing ministers and churches together are no longer necessary. With the number of men available every congregation should be able to find some one reasonably well suited to their needs. There is less excuse than ever for the employment of ecclesiastical adventurers because they happen to be on hand. By the exercise of ordinary intelligence any church with a real reason for existence can secure proper leadership.

On the other hand, the minister who seeks employment must be prepared to prove his case. Because a man is of good reputation and a pious disposition is no longer a sufficient reason why he should be called to a pulpit. Mere popularity and good humor will not get a man far in these days. A world dominated by the ideal of business efficiency cries for results. The minister must demonstrate that he can make an effective contribution to the life of a church, or else make room for some one else.

The Task of the Church

II

The Church Takes Counsel

The pastor has resigned, and his resignation has been accepted. The next step is to find another minister. What is the wise procedure for a church in this emergency?

The same meeting which accepts the resignation of the pastor should name a pulpit committee. It is essential that this committee contain the best brains of the church and that it be thoroughly representative. The moral effect is better if it is elected rather than appointed. One large church nominated twenty-seven people and then elected twelve by secret ballot. Sometimes the different organizations of the church name representatives on this committee. One or two people who have served in a similar capacity in the past will be valuable because of their experience. In a small church some one with a railroad pass may be quite useful.

This committee should have two functions. It should supply the pulpit while the church is without a pastor, so as to prevent candidates from coming in unawares. The best policy is to secure some one as stated supply who obviously is ineligible for the pastorate. The second and more important function is to find one minister whom it can unanimously and heartily recommend to the church for a call. Its task is to consider the merits of the men available and to present to the congregation one name at a time for acceptance or rejection. Some sort of a tentative arrangement should be entered into with

a man before he is voted upon by the church so as to prevent embarrassment to either party. These simple precautions seem utterly obvious, and yet churches continue to violate them to their grief and sorrow.

In the performance of its task a pulpit committee should seek expert advice. Before buying a horse we would consult the judgment of some one who knows horses. Before calling a preacher a church should consult some one who knows ministers. In some denominations a neighboring pastor is appointed to confer with the church. In most denominations there is an official of some sort available. Few churches are willing to accept a pastor merely on an official recommendation, but many churches could have saved themselves much subsequent woe by consulting some one who could tell them whom not to call.

As soon as a committee is organized and before the personalities of the possible candidates have begun to intrude themselves upon the scene this question should be faced, "What type of minister do we need?" The average church has an exceedingly hazy idea of what it wants. Oftentimes a committee will start out with nothing more in mind than the desire to find "a good minister." With several thousand from whom to pick and no clear notion of what it is looking for, such a committee will begin by being very particular, then grow confused, and end by calling any man who happens to be handy. A definite goal will narrow down the number from whom a choice may be made and greatly simplify the task of finding the right man.

But how may a committee discover the mind of

the church in such a matter? By taking into account certain considerations progress may be made.

There should be a distinct relationship between the new man and his predecessor. To be sure, the former incumbent left, in part at least, because some of the people "desired a change." To duplicate the old pastor would be both impossible and undesirable. There should be a change, but not too much of one. A certain church had an elderly man of orthodox theology and evangelistic passion for fourteen years, and then called a young man who believed in the social gospel and made a Sunday night forum his major emphasis. The church nearly expired of too much change. A new pastor should build upon the foundation which has already been laid, at the same time doing some things which were not done before. A shifting aim, one minister pursuing one goal and the next another, spells defeat. A consistent policy pursued by pastors of only moderate ability will have a cumulative effect through the years and create a strong church. The new minister should come, not to destroy, but to fulfill. A careful analysis of both what has been done and what has been left undone will make apparent some of the qualities which the next pastor should possess.

"What is the distinctive character of our constituency?" is another good question for the committee to ask itself. Few churches really know themselves, especially in the city. Where do the people live, how do they make their living, what type of minister do they most need? A church of golf players needs one type of man, a church of working people another.

"What is the character of the community about the church building, and what is our relation to it?" In the town or suburb this question need hardly be asked, but in the city it is usually worth considering. The constituency of a church and the community of a church are frequently two different things. Should a church seek to serve the people who live near it, or should it carry on a specialized ministry to the constituency that it has inherited from the past? The answer to this question depends upon many things—the denominational affiliation and theological emphasis of a church, the type of neighborhood, and the other churches available. A Unitarian church with an intellectual emphasis can hardly be expected to minister to Italian immigrants. The Roman Catholics and the Christian Scientists are the only people who have succeeded in ministering with any measure of success to both black and white in the same congregation. Some churches should remain where they are, while others are justified in moving. But these considerations should have weight in the choice of a minister.

In some parts of the country, especially about Chicago, it is possible for a church to have a survey made of its community by university students under competent supervision. A careful study of the facts will not solve the problem of any church, but they will make clear what those problems really are. Clarifying the situation simplifies the problem of selecting a pastor. The best time to survey a parish is before a minister has been called.

"How much can we pay?" is another question which a committee should raise, possibly in con-

ference with the other officers of the church. Many committees have passed by some man because he was too expensive only to give some one else a larger salary than he would have asked. On general principles the new minister should have a larger salary than his predecessor. A church desires to move forward rather than backward. The minister's salary is the most tangible evidence of the progress of a church. The committee desires that the new man shall be a success. If he comes at a larger wage than the former pastor he will enter upon his work with an air of prestige. People will expect great things to happen, and probably they will not be disappointed.

Some one will say that the money is not available. There is always more money to be had for a church than can be discerned with the naked eye. A new man is almost certain to discover new sources of support. Churches have generally found that large budgets are easier to raise than small ones. Churches get ahead financially, not by slight increases, but by plunging. The church that calls a minister at a greatly increased salary rarely regrets it. Economy is a greater foe to ecclesiastical progress than liberality. If a committee knows that it is to get a better man at a larger salary it will go about its work with zest, and the entire constituency will look forward to the coming of the new pastor with eagerness.

Suggestions of all sorts will descend upon the pulpit committee as to the type of man needed by the church. Some of this advice will be foolish and most of it impractical, and yet if it is analyzed it

will reveal much concerning the hopes of the people.

Most churches have a past which is enshrined in the memory of the older people. They love to tell of the days when the pews were full, when the young folks all came to church, and when many were won for the Christian life by the evangelistic method. These good people intend to tell the truth, but the memories of youth grow rosy as our years increase, and the tendency is towards exaggeration. Some happy occasion lingers in their minds, and they imagine that it occurred every Sunday. Many an old church has never been filled more than a dozen times in its history. Young people have always been a problem. The evangelistic appeal probably worked better in the past than it does today, but of itself it has built but few churches. These older folks who ask, almost piteously, that some one be found to bring back the "good old days" crave an impossibility. They are like the people who are always trying to find a cream puff or an ice cream soda that tastes as good as those of our schooldays. The bakers and ice cream people have not deteriorated, but we have lost something of that youthful appetite. Preachers and churches have changed less than we think for, but we have grown older. A minister should not be judged by the rosy memories of yesterday, but by the standards of today. He cannot be expected to succeed with the methods of our childhood. Times have changed. A church needs a minister, not to revive the past, but to serve the future.

Some one is always hoping that the church will call a "great preacher" who will fill the house both

morning and night. If the church happens to worship in one of those huge auditoriums which the past has bequeathed to its spiritual children, this is an impossible request. The number of men who can attract great congregations is limited, and most of these have found their way into strategic centres. The ordinary church cannot hope to secure a budding Henry Ward Beecher for its pastor. But the congregation desires good preaching, and should have it. The average of the pulpit is probably better today than it has ever been.

If the church really wants good preaching there are ways in which it can help the man who is chosen to stand in the pulpit. He should be spared needless errands and irritating small responsibilities. If a man must work as an ecclesiastical mechanic during the week he can hardly be expected to be transformed into a prophet of God by putting on a long coat. The congregation that really wants good preaching will allow its pastor the widest intellectual liberty. The speaker who stirs our hearts is the man who is on fire with his message. The enthusiastic preacher is the one who is expounding ideas which he feels to be distinctively his own. Eloquence cannot be had without freedom of utterance. The man who must walk carefully lest he tread on somebody's toe and must go on lengthy detours to avoid somebody's pet prejudices, and who is expected to put every article of the creed into every sermon, is predestined and fore-ordained to be a bore. No congregation need agree with everything which is said from the pulpit, but no church can have true eloquence without permitting the preacher to express

truth in his own way. Stimulating sermons cannot be gotten from the mail-order houses. They are the unfettered expression of a free spirit.

The cry, "Give us a young man!" is often heard in the churches. Youth is comely, and the older we become the more does it attract us. The young minister inevitably appeals to the imagination. But there are two definite motives which inspire the desire for youth in the pulpit. Most churches are worried about the young people. Many a deacon craves a minister who will help him handle his sons and daughters. Anxious hearts look to the pulpit for help in the solution of their family problems. But it is a fallacy to assume that only a young man can penetrate to the heart of youth. Understanding comes with years. We must grow up before we can rightly interpret the moods of our younger days. Young people have no aversion to gray hairs provided they are accompanied by sympathetic insight.

A second motive which leads churches to consider young ministers is their desire for energetic leadership. Youth is associated with the spirit of adventure, and many a church longs to embark upon a spiritual quest. But this spirit of venturesomeness is not monopolized by fledgling preachers. Young men are often timid, and older ones more resolute. The desire for a young minister really means that a church wants some one who will influence its young people, and who will advance a vigorous program. On the other hand, if a church is in a desperate condition, the innocence of youth may save a situation which older men would avoid. The seminary graduate can afford to bark his shins on a proposition

which an experienced minister could not attempt without confessing to the world that he was a failure. Occasionally youth still leads a forlorn hope to victory.

Just at present the churches have a marked predilection for the "Rotary Club" type of minister. They desire a pastor who will be unmistakably present on all public occasions, who will be able to greet all "prominent citizens" with some degree of familiarity, and who can enliven any occasion with appropriate short stories. In part, this attitude is a repudiation of the former ideal of a minister who stood aloof from life. Some people probably have a subconscious hope that a friendly preacher may develop into a personal friend. Every church wants a man who knows life. But the real success of a minister must be achieved in the pulpit rather than at the dinner table, and real friendliness is quite different from mere effusiveness. The burdened heart does not seek the man of ready speech when it desires comfort. A minister should be a worthy citizen of the community and know how to meet men, but he must also be something more than a "good mixer."

Many churches will not consider ministers more than fifty years of age. The motive behind this attitude is obvious. No congregation desires a man who is worn out, behind the times, or lacking in energy. The churches are probably correct in the general assumption that few men develop spectacular tendencies after their fiftieth year. Many have undoubtedly lost their grip before passing that landmark. But there are other men who are more

vigorous at fifty than they were at thirty, and some of the most forward looking spirits are always to be found among men of advanced years. The fair thing for a church to do is not to draw a "dead-line" but to insist that the minister, whatever his age, be both young enough to grow and old enough to understand.

The experience of the churches has developed some general principles as to the fitness of certain types of men for certain types of fields.

A well organized, successfully functioning church needs a man of mature experience for its pastor. A modern parish is a complicated institution. The man who would direct it must know a great many things. He needs something of the judicial type of mind to prevent various tendencies from coming into conflict with one another. A church of large membership and considerable financial outlay should only trust itself to an experienced pastor.

The country town or smaller city requires a minister of marked social grace. The general community has him under ceaseless surveillance, and he must make every contact pleasing. A prodigious memory for names and faces and the ability to acquit oneself well on any sort of a public occasion are great assets.

The "community" type of church needs a man of administrative gifts. Where the church endeavors to direct the social life of its town or neighborhood, the minister must have both social vision and the knack of enlisting the co-operation of all sorts of folks. When two churches of differing denominational background have consolidated or federated,

there is need of a "consecrated politician" in the pastorate.

City churches should beware of calling men who are unaccustomed to metropolitan life. Many a man who has succeeded admirably in the smaller community has failed miserably "where cross the crowded ways of life." Oftentimes this is due to a lack of understanding of conditions. The town pastor is a public character, known by everyone, and honored upon public occasions. The city minister is little known by the community at large, and rarely participates in a public function. His name does not get into the newspaper, and an opportunity to make a speech is most unusual. He lives his life with much of the privacy of an ordinary citizen. He gets his results by ceaseless labor, much of it at night. Often his success depends upon his ability to quickly touch the deeper needs and desires of people. He catches his fish in swiftly moving waters and must ever be on the alert. The city is no place for the minister who craves social distinction and public honor; it is a good place for the man who likes hard work and has scant appetite for public recognition.

In every city there are neighborhoods which are suffering a social decline but where the swarming population is on the increase. People who live in lodging houses and apartments lead a hectic sort of life. Ordinary methods do not reach them. A recent study has been made of churches which have prospered under such conditions. The minister must be a striking personality with a burning message of some sort. If he is a liberal, he is very liberal;

if he is conservative, he is exceedingly orthodox. The one thing he cannot be is lukewarm. Here it is that sensational methods have their place, for they match the surroundings. The church which desires to remain in a shifting neighborhood should look for a man of marked popular gifts, and then turn him loose to do his worst, or his best—depending upon one's point of view. But he should be given the utmost liberty and spared unnecessary criticism.

III

Finding the Man

As a pulpit committee studies the needs and possibilities of its church it will arrive at a formidable list of qualifications which it desires in the new pastor.

A word of warning may be wise at this point. The committee is doomed to disappointment as it turns from the pretty picture in its mind to the flesh and blood ministers who offer themselves to it. Any man who may be considered will suffer from some deficiencies. No pill has ever been compounded which will cure every malady of the human body, and no minister has yet been born who can meet every need of even the smallest church. The only perfect man who ever visited this earth was crucified at the instigation of the ecclesiastical authorities of his day. Disaster would probably overwhelm any true saint who attempted the pastorate of an ordinary church. Imperfect human beings feel more comfortable if they know that the man of God is not free from faults.

With ministers, as with other men, certain virtues are commonly accompanied by corresponding faults. The sweet-spirited brother whom everybody loves is rarely a vigorous executive. The soul-stirring orator is usually a man of variable moods. The effective leader is likely to walk rough-shod over those who chance to get in his way. The man who pleases the young people frequently shocks their elders. No one man will complete the circle of desirable qualities.

Any man who may be called will represent a compromise between what is desired and what may be had.

At the same time an intelligent knowledge of what they need will help a church to look in the right direction. It will quickly eliminate many impossible candidates. Ultimately it will narrow down the range of choice to a small number of men who will be deserving of careful consideration.

Finding a pastor is somewhat like buying real estate. Some people invest in a lot because the salesman comes around to the door and talks them into it. They take the lot which he desires to sell. They may be cheated, or they may not, but they rarely make much of a profit. So some churches call a minister because he offers himself to them. Other people will go to a real estate agent and make a choice from among the offerings which he happens to have on hand. They do better. So do many churches choose a man from those who are known to be available. But the man who makes a real success of real estate decides upon the type of property which he desires to purchase and then goes out to secure it, even though it does not happen to be "on the market." This method requires more means and more effort, but it results in greater profits. One strong church followed this procedure. It disregarded all personal applications, and gave only cursory attention to the men who were recommended to it. Instead, it decided upon the type of man that it wanted, and then went to the denominational authorities and asked where he might be found. The reply was, "There are seven such men

in the United States, but you can't get any of them." The church decided that it could, and it did.

Most churches can offer neither the salary nor the opportunity which would justify such a procedure. Their choice must be largely made from among the men who are known to be available. The names to be considered will be drawn from two sources; their personal knowledge of ministers, and the men who are recommended to them from various sources.

Churches differ in their willingness to consider men who are personally known to them. One pulpit committee began its work by eliminating from consideration every name of which it had heard before. A new man appeals to the imagination more than does the figure that is already known. There is also the fear that the man who is already familiar with a church may know too much concerning its inner politics and therefore begin his work with certain ready-made prejudices. But there are other churches that call their pastors almost wholly from personal knowledge. Apparently they hesitate to trust themselves to the entire stranger. Safety is on the side of this course. The man who is already known usually comes from a nearby church. He may not make a spectacular success, but neither will he be an abject failure. In all probability he will adjust himself both more quickly and more completely to the new situation than would an utter stranger. Before listening to men from Maine or California a church would do well to give careful consideration to such nearby pastors as might be suited to their needs. Many a church has paid travelling expenses to the ends of the country and

then decided upon some minister who lived within twenty miles. Distance undoubtedly lends enchantment to a minister as well as to a landscape, but the beauty which may be discerned close at hand wears the best. The church which calls a man already known to them will save time and expense and eliminate much risk.

The average pulpit committee begins its work by considering the recommendations which come to it. Any church paying a reasonable salary will be overwhelmed with nominations for its pulpit. It will be astonished at its popularity in the eyes of the brethren. Yet choosing one man from many is not so easy as it seems. Men at least find it easier to purchase a necktie if they are not shown too large an assortment. To select the right tie from a display of a dozen is far easier than to choose from an assortment of several hundred. A committee will make progress as it reduces the number of names to be considered. This may be done in several ways.

Churches should beware of the habitual recommender. Ministers as a group are rather softhearted, not to say gullible. Some eminent pastors have gotten themselves a good deal of popularity with their brethren in the ministry by their willingness to recommend any man for any church. They lack the moral courage to say to a friend, "I will not recommend you to such and such a church because I do not believe that you have all the qualities which it requires." Instead, they write a glib recommendation and trust the pulpit committee to use more judgment than they themselves have

displayed. Letters must be scanned between the lines for evidences of insincerity.

Many uneasy souls in the ministry imagine that they can get ahead by much moving about. Like the boy in the navy, the place where they are is the place where they do not want to be, and the place where they are not looks to them as though it were altogether lovely. The easiest way to test such applicants is the question, "How long have you been with your present church?" In many denominations a pastorate of less than three years is hardly considered respectable. Among ministers themselves wearing power is regarded as the acid test of worth. To make a brilliant record in a few months and then flee away is a simple matter. To live with the same church for many years requires real ability. Committees should beware of the ecclesiastical fly-by-night.

A pulpit committee will soon discover that there are many ministers who "desire to make a change." This of itself should not be held against a man. Few ministers can serve the same church for a long period of years with profit to everyone. An occasional change is undoubtedly good for both pastors and congregations. Every man of any initiative makes mistakes, but if he have any intelligence he may be trusted not to repeat in a new church the errors which proved disastrous in his last charge. A man may make a failure in one church and be a great success in another. But a pulpit committee should be on their guard against the minister who looks upon their church chiefly as a place of refuge from his present difficulties. Such men cause their names

to be placed before pulpit committees, not because they are peculiarly fitted for that particular church, but because they are in dire need of a job. But a church does not exist to afford a minister employment. Men should be considered for a particular pulpit, not on the basis of their desires, but on the grounds of their fitness. The minister who is feverishly applying to many churches may well be passed by.

Most pulpit committees are reluctant to consider men who are not at the time in the active pastorate. Ministers know this, and hesitate to resign one church before receiving a call to another. Many a man has hung on in the face of bitter opposition because he suspected that to resign, as a gentleman would naturally do under such circumstances, would mean to eliminate himself from all consideration for future pastorates. If churches were more willing to consider men without pulpits, ministers would be less disposed to cling to their churches. But because a man is unemployed, or has served for a time as a secretary, it should not debar him from fair consideration by a committee. A break in a man's pastoral service often means a new experience which will enrich his subsequent ministry.

The real question before any pulpit committee is to discover which men are fitted to their particular church. Careful attention should be given to the recommendations of those who really know the church. By a sort of unwritten law a minister is debarred from nominating his own successor, but the recommendations of former pastors of some years standing should be given much weight. These

men know the church and desire its advancement. Denominational officials can usually be trusted to seek the best interests of a church. Former members are likely to understand the situation, as are neighboring pastors. The recommendations of those who know the church should be given more weight than the mere commendations of men which may flow in from prominent people. Most anyone can secure a glowing letter of general endorsement signed by some eminent person, but that does not prove that they are qualified for the pastorate of a particular church.

A church which should have known better once demonstrated how not to seek a pastor. Two elaborate questionnaires were printed, presumably in large quantities. "Questionnaire No. 1" was for ministers who had been recommended to the church, and "Questionnaire No. 2" for the names they gave as references. In addition to the usual data concerning a man's age, education, and previous experience, the minister was asked concerning the tone of his voice, his habits of recreation, his travels in foreign parts, and the religious activities of his wife. Apparently this four page document was sent to every minister who was mentioned to the church. When the returns began to come in the committee soon found that there was little in a printed form to distinguish one man from another, grew confused, and finally recommended to the church a minister whom some one had met at a summer resort.

The wholesale investigation of men disturbs many a ministerial heart with false hopes, and ultimately cheapens a church. A good man does not care to be

called to a congregation that has already considered every candidate in sight. By careful study of the recommendations that have been presented a committee can eliminate all but a few men. No church need follow up carefully more than a dozen names. To thus narrow the field is an advantage to everyone.

The first step in the serious consideration of a man should be to see what information may be gleaned about him from official sources. Most denominations maintain state or district offices in which many letters and other documents are on file. Such correspondence is always available to a pulpit committee, and will reveal much concerning a man's past record and present standing. Consultation with denominational officials affords a large degree of protection against unworthy men.

When a man is looking for a wife he not only desires a woman of high moral character and good education, he also wishes one with whom he may fall in love. It is much the same with church committees. The object of their search is not merely a minister who is thoroughly qualified and properly recommended, but one who inspires enthusiasm. The personal equation is all important.

Yet snap judgments should be avoided. A certain type of business man boasts of his quick decisions, and sometimes seeks to foist them upon a church committee. Because of some trifle he will nudge his neighbor and say, "He won't do, "or "There's our man!" The intelligence of the entire committee is to be trusted rather than the intuitions of one or two individuals.

Much can be discovered concerning the personality of a man by talking with his friends. A conference with those who know him will produce richer results than much correspondence.

A committee should not go to hear a man preach until they are reasonably certain that he is the man that they want. Rare is the congregation which cannot detect the presence of mysterious strangers. Promiscuous sermon tasting is likely to prove embarrassing to all concerned.

Only two questions should be in the minds of a committee listening to a possible candidate for its pulpit—"Would he fit our situation?" and "Do we like him?" Other matters should have been settled before, and minor details may well be ignored. The committee is not there to criticise, but to appreciate.

If the public impression is favorable, the committee may well proceed to a private conference with the minister. He should not be interrogated concerning his views or his methods, but a friendly endeavor should be made to find out more concerning his personality and to see if he would consider a call should it be extended. If he invites the committee to come to his home, the invitation should be accepted. Seeing a man against the background of his family reveals much.

If a man does not measure up to the expectations of the committee, or is obviously unavailable, it should proceed to investigate the next name on the list. However, each man should be considered on his merits and not in comparison with some one else. If the committee thinks another minister is more desirable than the one under immediate considera-

tion it should go and see him first. When one is seeking a wife comparisons are supremely odious, and it is much the same when a church is in search of a pastor. No man should marry until he is certain that he has found the right woman, and no church should call a minister until they are persuaded that he is the one man whom they desire.

IV

Getting the Man

Merely finding a minister who appears to be suitable does not complete the task of a pulpit committee The next step is to persuade the man that he wants the church and to convince the church that it wants the man. Much of the effectiveness of a pastorate depends upon the success with which this bit of salesmanship is carried through.

Churches sometimes suffer from an exaggerated sense of their own importance. They imagine that any minister can be had by simply crooking their finger at him. To have some one decline their call is often good for their soul. But there is something wrong with the man who casually accepts a church without first giving the matter careful thought and some investigation. The woman who is in too great a hurry to be married is subject to suspicion, and so is the man who is too anxious to be called.

Committees sometimes fail to secure a man because of the way in which they approach him. Some procedures are unbelievably crude. Once a committee came to hear a minister on Palm Sunday. They arrived late, and were paraded down the aisle before the entire congregation. On the way out of the church, while many of the people were waiting to speak to the minister, they asked him, "Don't you want to come and preach for us at Tooterville?" He declined on the spot, and the committee went away with ruffled feelings. If they had taken the trouble to wait a few minutes or to call upon him

at his home their invitation would at least have received courteous consideration. Because a church imagines itself to be attractive it should not think that every minister is going to jump when it beckons.

A pulpit committee might well consider what it is that makes a church appeal to a minister before they present their offer.

A minister lives by enthusiasm. He can only interest other people in an organization if he is supremely interested himself. He desires a church which will stir his imagination. To find a people whom he can love and to whom he can give himself completely is the climax of ministerial desire. He yearns to go to a church that truly wants him.

A certain pastor had made an excellent record in the city, only to resign and go to a small town. When asked why he took this step he explained, "You know I am getting old and have wanted to move to an easier field for some time. Several committees have come around, but they always asked how old I was, and intimated that I must be slipping a bit. But this church never even asked my age, and they gave me a unanimous call without urging from any quarter. I looked at my wife and said, 'Mary, if any church wants us unanimously, we had better go.'" That church secured a better man than it was really entitled to because it went about the task in the right way. With most ministers appreciation means more than money.

Of the particular inducements which may be presented to a minister there is nothing quite so alluring as the prospect of many people to whom to preach. Every preacher dreams of the day when

large congregations will listen to his words. The church that has the crowd can get the minister that it wants. But certain considerations may make a small congregation attractive. If the people are intelligent and interested, and if the preacher is not continually reminded of somebody else's crowded auditorium, he may have a happy time with a small group of people. Few ministers care to expose themselves to invidious comparisons with other preachers. A downtown church in a small city once wrote to a possible candidate giving an elaborate analysis of the "competition" which he would encounter from the other pulpits of the place. The inference was that he would have an easy time outpreaching his fellow pastors. The possibility that some new pulpit wonder might come to town the day after he arrived was not mentioned. This prospect of a preaching contest was one of the reasons which led him to decline the opportunity of going to that particular church.

Next to overflowing congregations the most attractive consideration from the point of view of a minister is a definite and aggressive program. To know what he is expected to do is a help to any man in facing a new undertaking. If the parish has been carefully studied it will greatly help the committee at this point. A new field to cultivate, a building to erect, a change of location to consumate, are all prospects which stir the heart of a minister. A chance to do something distinctive and new will always appeal, while the prospect of merely carrying on a routine program inherited from the past will deaden his interest.

A minister naturally desires support, both financial and otherwise. Most men are weary of trying to run a church all by themselves. They are tired of slackers and yearning for backers. Any symptoms of energy and enthusiasm which a church may display will appeal mightily to a prospective pastor. He naturally desires liberal financial support, not only for himself, but for the entire work of the church. If his task be difficult, there is no other influence which will do more to hold him to his work than a good salary. Ministers are mortal, and a liberal pay check has a distinctly invigorating effect upon their spirits. It is the most substantial and generally recognized token of appreciation that society has to offer. Good financial remuneration not only provides material comforts, it nourishes the self-respect of any man.

Some considerations appeal to one man more than another. To preach to students is a wide-spread ambition among the clergy. Many ministers delight in a beautiful house of worship. Others yearn for good music. Attractive living conditions are an effective argument with the women folks.

Blessed is the pulpit committee which does not adorn the simple truth! Many an ambitious church has secured a pastor under false pretense. A New York congregation once staged an elaborate banquet at which a considerable company of men pledged their support to the prospective pastor. After he had accepted the call he never succeeded in finding these friends of the festive board. Possibly some one had followed the Scriptural injunction and had gone forth into the highways and byways of Man-

hatten island and compelled them to come in. Another man was called to a western church at a salary of five thousand dollars a year and parsonage. After he had been on the field a few weeks the finance committee confided in him that his predecessor had been in the habit of "contributing" a thousand dollars a year towards the expenses of the church, and they hoped that he would do the same. He replied that he would give the thousand provided several of the men would do the same. They declined his proposition. He stood his ground and collected his full salary.

Pulpit committees are often strangely ignorant of such details as the number of unpaid bills which may be floating around town against the church, the exact amount of the note at the bank, and such trifles as the rows, scandals, and other hoodoos which the organization has accumulated through the years. The new minister usually has the pleasure of discovering the skeletons in the ecclesiastical closet at his leisure—commonly during the second month of his sojourn on the field.

Committees would do far better to tell the minister the truth before he arrives. If difficulties frighten him, he is no man for the job. Most ministers are neither cowards nor mollycoddles. They expect to face problems, but they prefer to do it knowingly and intelligently. Some brave soul is ready to clean up almost any ecclesiastical mess. But for a minister to come to a promising field expecting to devote himself to constructive work, and then to run into an old scandal about the time he gets his goods unpacked is disheartening, to say the least.

The ideal procedure is for the committee to discuss the situation fully and frankly with the prospective pastor before he accepts the call. Here is an excellent chance for them to become truly acquainted. The way to know a man is to face a situation with him. Utter sincerity on both sides is the finest foundation for an effective pastorate.

But the committee also faces the task of "selling" the man of their choice to the congregation. If the committee is properly chosen and goes about its task in an intelligent way the church will probably ratify any decision which it may reach. For a church to fail to approve the choice of a committee is something which happens rarely. But the committee should aim at more than acquiescence. The church should be led to accept the new minister with enthusiasm.

This raises the question of candidating and "trial sermons." Should a man preach for a church before he is called? The old custom of listening to a succession of candidates and then making a choice is happily growing rare. Often when a minister lives at such a distance that the entire committee cannot go to hear him he is brought to town and listened to in a neighboring church. This system of "trying him on the dog" has the advantage of giving him some knowledge of the field and permitting the leaders of the church to become acquainted with him.

In most instances it is probably desirable that a minister preach in a church before he becomes its pastor. A congregation can best be appraised from the pulpit, and the people who have to suffer under a man's preaching naturally desire to know some-

thing about it. But the occasion should be shorn of the objectionable features of the old "trial sermon." The preacher should be led to feel that he is in the midst of friends, and that his entire future career will not be ruined if he happens to fizzle on that particular morning. The congregation should assemble in the mood of expectancy rather than of criticism. They should not feel that here is a man whom they are to pick to pieces and turn down, but rather one that has greatly impressed the committee and who is probably to be their new pastor. A wise committee can so set the stage that the morning will be a most happy one.

A certain minister habitually requires a church to extend a call before he will preach for them. In this way he protects himself against being turned down by the church, while he confidentially tells the committee that if the congregation is not entirely satisfied with their bargain that he will decline their call. As a result the church rather than the minister does the candidating. For a man of considerable prestige this system works admirably.

The period between the time when the minister is called and when he arrives on the field is a golden opportunity for a wise committee. Expectation means much to a church as well as to individuals. When the church anticipates success it is difficult for a pastor to fail. A certain amount of propaganda towards this end is entirely legitimate. The church should be told a good deal about the man—his training, outstanding abilities, and past successes. The newspapers should be provided with photographs and with brief accounts of the man and his

work. A new minister is always news, and if the public has seen his picture it will be anxious to both see the man and hear his voice.

The new minister should also be given something to look forward to. He may be reluctant to leave his old friends and a bit fearful of what the future may bring. Moving is not an inspiring business. To leave a host of friends and then to steal into a new community like an utter stranger is depressing. A man will do better work if he is made to feel his welcome.

Recently a minister was called from Ohio to Texas. When his train pulled into the station he found half of the congregation assembled on the platform to greet him. The experience startled him, but it certainly did not diminish his desire to give that church the best that he had.

The Minister's Employment Problem

V

When Should a Pastor Seek a Change?

When and how to make a change from one church to another is the most perplexing personal problem of the minister.

"Ministers move too often" is a current platitude. The man on the street would prefer to have the parson remain with a church forever. The people whose only contact with the clergy is at weddings and funerals are opposed to all pastoral changes. They hope to be both baptized and buried by the same minister. The peacefully inactive members of a church are usually in favor of the pastor remaining for many years. He makes little difference in their lives, and the idea of continuity in the sacred office is pleasing to them. Theological professors are always shocked by the rapidity with which men move about. They forget that their classroom audiences change every year and that no student voluntarily repeats a course under them.

Ministers themselves desire to remain a long while with their churches. Moving about is rarely either pleasant or profitable. To have his children grow up in one place is a joy to any pastor. Great is the pride which men take as their years of service with a particular congregation increase. The most flattering question that can be asked of many men is "How long have you been with your church?" To be tolerated for many years by the same people is the ultimate proof of ministerial worth.

Yet there is another side of the story. Few pastorates of more than ten years are a complete success. Most continuity records are made in quiet sectors of the battle for righteousness. The man who stays for many years, especially in a church of moderate size, is usually a good pastor but not an aggressive leader. After a long pastorate there usually come a succession of short ones, and the necessity for many painful re-adjustments. Most churches achieve more consistent progress with an occasional pastoral change.

The laymen who stand at the centre of the life of a church rarely complain that ministers move too often. They might subscribe to the general proposition, but they would certainly append a long list of particular exceptions. Those who are thrown into constant association with a minister grow weary of his personality. The smaller the church the more intimate the relationship between pastor and people, and the greater the need for frequent changes. In most denominations it is not an easy matter to get rid of the minister. A certain orthodox body believes that "God makes the pastoral relationship, and only God can break it," but most groups are not willing to wait that long. Many a layman has laid awake nights and scratched his hair thin trying to devise some scheme for disposing of a persistent parson.

Ministers should move. Both the pulpit and the pew generally approve such a statement. But for a man to decide how and when is difficult.

Most ministers who boast about the calls that they have had are speaking figuratively. Usually it

means that they were mentioned for a church, or that some one offered to recommend them, or that they had a nibble of interest of some sort. Possibly some of these openings might have been followed up with success, but they hardly deserve the name of "call." One brother spoke a truth which many could probably echo when he said, "I have never had a call which I did not accept."

Pastors are blamed both for going and for not going. One man who had served a church for six years and who had raised the money for a parish house received a rather dazzling and totally unexpected call. When he accepted a storm of indignation broke upon his head. "He has no right to leave us in the middle of a building proposition," the people cried. But when his successor failed to be a complete success they sent an emissary around one Saturday night to tell him that it was time to quit. The first man made the remark, "They would have done the same by me if they had happened to feel that way."

Every minister wants to stay, but every minister also fears that he may stay too long. The opportunities come when a man is at the height of his prosperity and not when the church is in the trough of the waves and he desires to get to shore. Many a man has passed by an opportunity to move one year only to regret that he did not avail himself of it before the next year was done. When a church is prospering a man asks himself, "How long will this last? Do I dare continue with this church?" In times of adversity he is tempted to cry, "How can I get away?"

Experience has generally established that there are times when the minister should NOT resign.

A minister should not leave a church until he has remained long enough to learn something. The first year of any pastorate is comparatively easy. He is a novelty, and if he has any ability at all he can make a success of things. To steal away during this first flush of prosperity will give him an exaggerated sense of his own ability and teach him nothing. It is as the years increase that a minister not only discovers his own weakness but also learns how to overcome it. During the fourth, fifth, and sixth years of his pastorate a man must look his faults in the face and do something about them. He who moves too soon deprives himself of his proper education. A minister should stay with a church until it has taught him at least a few lessons.

To move for the sake of a slight financial advantage is usually unwise. Ministers are often underpaid and frequently in financial straits. An additional twenty or twenty-five dollars a month looks very tempting. They are ambitious, and they imagine that by such a move they are advancing their interests. But progress in the ministry is not had by inches. A record of reasonably long pastorates is worth more than a succession of changes which have possibly netted a little more money. From the ministerial point of view a larger salary is usually an illusory experience. Living expenses tend to bounce upward just as rapidly as the salary check. In every parish a minister will discover people living comfortably on a smaller income than he enjoys. The solution to his financial problem is not to seek

another church, but to learn to manage the money which passes through his hands in an effective way.

A man should not endeavor to make a change in a fit of despondency. There come Sundays when a minister is tempted to tip the pulplt over, shout, "I resign," and shake the dust of the sanctuary from his feet forever. But the wise man will never make a decision when in a mood of depression. To quit because one has the blues is ecclesiastical suicide. No church will consider a man who seems to be suffering from melancholia. To leave a pastorate at such a time is to confess oneself a failure. Now a church is never as bad off as it appears to be. Patient effort will take the edge off of any difficult situation. If a pastor will but exercise a little self control and work, the skies will begin to brighten. Then is the time to seek another church. But often when the sun comes up once more, one feels no pressing desire to move. Many a man has gotten all ready for his successor, and then succeeded himself for a while longer.

Ordinarily a minister should not get himself into a row. Ecclesiastical dissension has done the world little good. But once in a long while a fight is necessary. An occasional demonstration that a minister has rights which must be respected is a wholesome thing. Some churches need to be saved from tyrants that sit in the pews. The attempt at character assassination should be fought. A minister who sees a fracas impending should make up his mind what he intends to do, and then do it. If his decision is to leave, he should depart with the least commotion possible. If he makes up his mind to

stay, he should stick until the party is over. When a doctor once gets his knife into a patient he does not stop until the operation is completed. But many a minister has run off in the midst of a job of ecclesiastical surgery. Both his own reputation and the chance of recovery on the part of the patient are better if the minister finishes any operations which he may start.

No minister who values his reputation should decamp in a hurry. When a preacher suffers a mysterious disappearance the inference is that he has been tampering with the organist or that the sheriff was on his heels. One morning two preachers met in Texas. "Heard about Cox?" said one, mentioning an ecclesiastical neighbor, "He's left town. One of his men pulled a knife on him—and he's running yet!" No preacher should qualify for such an obituary. His departure should be executed decently and in order. He may have proper grounds for dodging a farewell reception, but he should at least tell the newspaper that he is on his way toward some definite locality. In these days the man of God should not vanish into thin air.

No minister should present his resignation unless he means it. Here and there a man makes a practice of resigning once a year as a matter of form, in the expectation that these documents will be filed but not accepted. Possibly they have educated their congregations to such a procedure as a part of the ritual, but the common experience of most preachers is that the odds are at least ten to one in favor of a resignation being accepted. Many a brother has tendered his resignation as a gesture of defiance to

his foes and in the fond expectation that his friends would rally to his side and refuse to accept it. When the smoke has cleared away he usually finds himself down and out with a committee appointed to arrange for a farewell banquet. Even when a man is asked to reconsider his resignation he will refuse to do so if he is wise. If conditions are such as to lead to a resignation, even as a gesture, they are sufficiently serious so that the minister had better move. Unless he desires to make a fool of himself a minister should not tender his resignation until he has reached an irrevocable decision to quit.

But a minister must move some day. How and when can he manage it?

Denominational officials are generally of the opinion that if a man will be patient and do good work that virtue will have its reward in a call to another church. As one Methodist official put it, "Not even a bishop can keep a good man down." The real ground for promotion in the ministry is the successful service of a local church. Unless a man can advance the interests of a congregation he has no business in the ministry at all. Churches do not exist to support ministers, but ministers are ordained to serve churches. The best way for a man to get a new church is to make a success of the one which he has. If the amount of energy which has gone into ecclesiastical wire-pulling was harnessed to the advancement of the Kingdom of Christ the amount of visible progress would greatly increase. Hard work is the best way to prosper in the ministry. The ecclesiastical plodder usually outdistances the ecclesiastical politician. So far as he can, a minister

should do his work to the best of his ability and then allow the call "Come up higher" to descend upon him spontaneously.

But when an unsolicited call comes to a man, what should he do about it? He is busy and happy; why move? Possibly it is not in the direct line of his ambitions. Perhaps if he waits a little longer a better one will follow. His people seem contented. He heeds the admonitions of the seminary professors and stays. But in a couple of years things are not going so well. He scans the horizon for an easy means of escape, but discovers none. Just then the ecclesiastical spotlight does not happen to be focussed on his particular demonstration of virtue. He wishes that he had the opportunity of yesteryear. The next time he has an "opportunity," even though things are going well at the time, he avails himself of it.

The new psychology tells us that women are the truly aggressive sex. Although it is the man who asks the question, it is the woman who somehow or other contrives things so that it gets asked. The more subtle her methods the greater her success. The happy husband is the one who does not know that he is being managed. Whether this be true of women or not, it certainly is of churches. Of course it is the church that calls the minister, but in a majority of cases the minister has somehow or other inspired the church to take that action. The crude man applies in person for a pulpit, and is usually turned down for his pains. The wise man allows himself to be "discovered." He uses the psychology of suggestion with both subtlety and success. It

would be interesting to know what proportion of pastoral settlements are due in some measure to the activity of the ministers involved. It would be a safe wager to put it at seventy-five percent.

The old definition of a call as "a kick behind and an opportunity before one" still holds. A minister should move when he feels some uneasiness in his congregation and sees a chance to do better work elsewhere. The greater the pressure behind a man, the less of a vision does he need before him to have an authentic call!

Probably there is no other matter about which more ministers have prayed more earnestly than concerning their pastoral settlements. Often a man feels himself peculiarly helpless in the face of circumstances. The rights of a minister are not protected by a labor union. To a remarkable degree he is the victim of the whims of the public. The man who is idolized one year may be ostracized the next. One commissioner at the Presbyterian General Assembly asked another, "How's your church?" "It was all right when I left," was the reply, "but I don't know what I'll find when I get back." The ministry is one of the most adventurous of callings. A man never knows what may happen next. A church which had been in the habit of engaging its pastor for a year at a time once voted to make the call indefinite. "I don't know whether that was an expression of confidence, or just an arrangement so they can get rid of me at any time," was the comment of the pastor. It proved to be the latter! To persist in such a life and maintain the serenity of his own soul a minister needs an abundant measure

of faith. There come days when he must not only walk by faith, but live by it. Many times he finds himself hemmed in by circumstances and cannot discern the way out. The ultimate proof of a minister's faith is not his ability to subscribe to a creed, but his willingness to resign one church without having another in sight. On the other hand, if a man uses his intelligence and cultivates the grace of patience, circumstances have a way of working themselves out which confirms one's belief in Divine Providence.

Ultimately a minister either dies or resigns—usually the latter. But even resigning may be lifted to the level of a fine art.

The traditional method of closing a pastorate is to suddenly read a letter of resignation at the close of the morning service, and then pause while the people sob! One difficulty is that often the sniffles become snickers. A surprise will wake up the congregation, but it may also do some other things as well. Few people will hear correctly when a document is suddenly read without previous warning. The minister who thus takes his congregation unawares may anticipate having strange tales going about town before the sun goes down. Such a method also implies a lack of confidence between the minister and the leaders of the church. There are various ways in which the blow may be broken and misunderstanding avoided.

The most common device is to call the church officers together and not only tender one's resignation but also explain the circumstances in detail. Another method is to call upon the deacons or elders

or other officers one by one and break the news to them. The result of such a preliminary warning is that a number of people will have a good understanding of the facts and will be prepared to correct any misinterpretations that come to their notice.

If it is desirable that everyone should know the facts at once an effective procedure is to mail one's resignation to the proper church official and at the same time give the story to the newspapers. As a result everyone will get the news at the same time and in the same way, and there will be the minimum of misunderstanding.

In any case an account of a minister's resignation should appear in the press, and that account had best be prepared by him. The more publicity of a right sort such a step receives the better it is for both pastor and church.

A minister must anticipate people raising the question, "Why is he leaving?" The more his action seems to be inspired by a common human motive, the less unfavorable comment will there be. Once a minister resigned one church to accept a call to another which paid a smaller salary, ascribing as the reason that "It was God's will." Instead of accepting his statement at face value everyone began to wonder who had compelled him to move, and why. On the other hand, a man who was leaving his church because of internal pressure told the people on the street that he was going for the sake of five hundred dollars raise in salary, and everyone took his word for it! Financial considerations should not govern the decisions of a minister, but if his moves are accompanied by increased compensation both he and

the church will be spared embarrassing questions.

A departing minister should never play the baby or pose as a martyr. If conditions are unpleasant he should tender his resignation in the fewest possible words. Neither from the pulpit nor in private conversation should he or his family voice their complaints. Pity is the cheapest form of attention any human being can receive, and the ministry has had too much of it in the past. Personal self-respect and pride in one's calling should stop one's mouth. Most ministers exaggerate their grounds for grumbling. Year in and year out their employment is far more certain than that in many other callings. Even the minister who is forced out usually has one or two years warning of such a mishap. The chances for advancement in the ministry are as good as those which confront the bank clerk and the teacher. Even at the worst, what happens to the minister is vastly better than the fate of the Christ whom he professes to serve.

VI

A Personal Inventory

The period when a minister is seeking a change from one pastorate to another affords an excellent opportunity for a man to take stock of himself. In the field which he is leaving he has accomplished some things and failed in others. In his search for a new church he encounters mysterious difficulties which cause him to wonder if he suffers from halitosis or some other elusive malady which is not visible to the naked eye. Usually he is in a humble and penitent frame of mind.

A man will get much further by changing himself than by changing churches. The shift from one location to another may be necessary, but the transformation of one's self is fundamental. A minister need not apologize to himself for his deficiencies and blunders. The difference between the successful man and the failure does not lie in the number of spills which they take, but in the variety. The great man both makes more mistakes and learns more lessons than does the small, but he rarely repeats himself. His predicaments are well spiced with variety. The sin of the small man is not found in the number of his blunders, but in their monotony. He persists in slipping on the same banana peel every time he takes a walk. A new pair of glasses may save him more bruises than a railroad ticket.

Opinion differs as to the willingness of ministers to face their faults. Some denominational officials find their pastors quite humble and open to sug-

gestion. They feel that the ministry suffers more from an inferiority complex than from blindness to its own deficiencies. But most men in positions of ecclesiastical prominence tell another story. From a conservative communion there comes the statement, "Most ministers are too busy passing judgment upon other people to have any time for the consideration of their own failings." A bishop says, "I have only known one minister who admitted that he was a failure. When a young fellow is first starting out you can tell him a few things, but after a few years' experience one must be careful of one's criticisms, or else he will say that they made a mistake when you were elected bishop. Suggestions adroitly introduced into a general address will sometimes do good." In conversation with the man who has charge of the placing of students and graduates of a certain seminary the remark was made, "Half of the men who leave this school are distinctly peculiar." He replied instantly, "There aren't any of them who would not be improved by a little psychological dressing down." A church extension secretary expresses the opinion that no man who looks in the mirror and honestly faces what he finds there will lack for a church, because "He will have the type of personality which attracts by its frankness and courage."

The man who tries to discover the truth about himself without consulting anyone else usually concludes that he is entirely normal and right, but that the rest of the world is strangely out of order. Turning the mind directly upon itself is conducive to self-esteem rather than to self-understanding. If

the brutal truth is to be known, some one must break the news to the man.

The minister's wife should be his best friend—and most severe critic. Nothing is more disastrous to a preacher than to have a wife who dotes upon him. Many a man has been ruined by a helpmate who always praised him and habitually told him that he was right and other people wrong. Such fellows get more encouragement than they deserve. On the other hand, much can be said for the mistress of the manse who has a mind of her own and who does not hesitate to express it. The extreme illustration of this principle is John Wesley. If he had married a woman with whom he could have lived happily the gospel might not have been preached so diligently in distant parts. But as has been said, "After the congregation has given the preacher a lot of applesauce, his wife should tell him the truth." She should feed him well, comfort him when he is tired, and even defend him behind his back—but she should also keep him duly informed as to both his minor faults and major failings. If she keeps at it long enough, she may irritate him into greatness. But the minister's wife is human, she loves her husband, and circumstances compel her to compromise. She becomes so accustomed to some of his mannerisms that she no longer notices them. She despairs of changing some of his ways, and ceases to mention them. Rarely can she keep her man properly humbled and duly reformed without help from other sources.

If a minister adopts a receptive attitude he can glean many helpful suggestions from his people. In

every congregation there are men and women who have accurately measured the man who stands before them, and who desire his good. If they feel free to speak to him, they can give him many worthy suggestions. They can check up on the way his voice carries in different portions of the auditorium, on the speed with which he reads the scriptures, on the effective ways of conducting the service. If the official board dares to speak frankly they can warn the pastor of such pitfalls as they may see before him. An occasional experience meeting when people express their opinions concerning the various aspects of the work of the church may be most helpful. The pastor will find out if he races too rapidly from the pulpit to the door at the conclusion of the service, if there is some one who feels that they should be called upon, if his sermons are too high-brow—and many other things. When he makes an obvious blunder it does no harm for him to confess to his church officials that he has made a fool of himself. Such a remark may elicit from them several illustrations of the truth which the minister has just stated, but it will in no wise diminish their liking for him as a man and as their pastor. A minister's faults, if only he admits them, rather endear him to his people. Common failings undoubtedly create a sense of kinship. One of the tragedies of the ministry is that many men so fortify themselves behind a barrier of reserve that their friends hesitate to offer suggestions that are greatly needed. The man who shuts the door on the counsel of others dooms himself to failure.

The clergy might well give greater heed to the injunction, "Bear ye one another's burdens." When a bishop is a true father in God he may be a blessing to his clergy by his kindly suggestions and criticisms. A secretary of courage and insight who is not overwhelmed with official timidity can help many of the ministers of his territory to see themselves in a clearer light. Often a pastor is gently shoved out of his position with the connivance of his ecclesiastical superiors but without ever being told what the grounds of complaint really are. Every man is entitled to know the reasons for his dismissal, and one of the obligations of bishops, state superintendents and other ecclesiastical over-lords is to tell him. Although John Calvin's custom of calling the ministers together for mutual criticism has happily died, yet individual men may do each other much good. Once two pastors spent four hours discussing each other's failings. The officials of the two churches would have expired with laughter if they could have sat with the fly on the wall, but both institutions benefitted from that session. Ministerial friendships should concern themselves with something more than ecclesiastical politics.

Most ministers could get considerable help from a psychoanalyst. Having one drop into a service may lead to helpful suggestions, such as this gem, "A man whose words have sense does not need to shout as much as you do." Nothing delights a psychologist more than to put a firecracker or two under the artificialities of the ministerial manner. If they could catch a preacher young enough they might teach him to be natural in the pulpit. When our

theological seminaries engage psychologists to assist in the teaching of homiletics many objectionable mannerisms will be eliminated. The minister who is subject to depressing moods and disastrous headaches should consult a psychoanalyst. By digging out the causes of such ailments a man's efficiency can be greatly increased. Sometimes a minister needs to change his profession. Once a state superintendent discovered a sluggish but well-trained young man who had had four churches in four years and had failed in all. He sent him to a psychoanalyst who directed him into an allied calling where he has enjoyed success. When a minister is willing to face the naked truth about himself he should page a psychoanalyst. He is likely to get his money's worth of shocks.

If the minister is to understand himself, he might well begin by admitting that he is different from other folks. The common suspicion that there is something wrong with the man who desires to preach has good grounds. No perfectly normal young animal who fits his environment will make much of a preacher. It is the eccentric, the unusual man who feels himself called of God. This is entirely proper and right. When a young man feels a conflict between himself and his surroundings he reaches out towards a higher power and discovers God. Because he has gotten help from religion in facing his personal problems he feels an impulse to preach to others.

Great preachers are born out of great struggles. The man who has never been frightened by an audience rarely becomes a good speaker. Words

come to his lips too readily. In the exuberance of his verbosity he often fails to say anything and becomes a bore. But the fellow who stammers and stutters and battles with himself would not go through with his agony if there were not something on his mind. When he conquers his timidity he is far more effective than the speaker whose legs never shook. It is the same in dealing with people. The man who never trembled before an interview, and who never experienced difficulty in "mixing" with people will never make a great pastor. Human contacts are so easy for him that he fails to sense their inner meaning. But the timid fellow who has had to fight for social ease gains from his own sensitiveness an insight into the lives of others. Suffering is the key to understanding. The world is full of shy souls who have had a hard time adjusting themselves to their surroundings. Subconsciously they seek the minister who has been over the road that they are travelling. They confide in him because of the insight which he has won from his struggles.

The minister should not grow down-hearted because of the difficulties he has had fitting himself into the life about him. Much of his power has come out of this conflict. At the same time he should face the fact that his adjustment to his environment is far from complete. He has come some distance, but he still has a long way to go. His success depends upon the persistence with which he presses onwards.

The remark of the veteran missionary applies to the ministry at home; "The trouble with many

missionaries is that they never arrive in the country to which they are sent." Many a pastor has never reached the church to which he was called. He has stood in the pulpit and gone in and out of the parlors of the people without ever arriving at the place where they really lived. But this is not a matter about which any minister should congratulate himself. Even the most successful pastors do not reach more than half of the people who come within their sphere of influence. The fellow who thinks he is a "good mixer" is usually so encased in brass that he has never even glimpsed the problem. Every man in the ministry, whether young or old, wise or foolish, a great success or a near failure, needs to labor unceasingly at the task of adapting himself more effectively to the people whom he seeks to reach with his influence and his message.

Much ministerial failure is due to a misconception of the function of the calling. Some men are primarily interested in the quest for truth. They live in their studies, emerging from time to time to put on exhibition the gems which they have found. Great is their surprise at the scant attention which the public pays to their iridescent ideas. Most congregations care not a fig for what the parson has found in his study. The man who is primarily interested in the discovery of truth belongs with some research institution.

Others think of the ministry as an opportunity for self-expression. They have ideas, and they conceive of the pulpit as an excellent place in which to expound them. J. A. Hadfield in his book, "Psychology and Morals" intimates that it is the

desire for self-display which leads many men into the ministry, and explains that without a good dash of this instinct a preacher will be a dull person to listen to. But the man who merely wishes to show-off belongs on the lecture platform or the stage. He may succeed as a preacher, but he will fail as a pastor and church-builder.

The task of the minister is to express truth IN THE LIVES OF THE PEOPLE. He should discover truth wherever it is to be found, and should phrase it with all the skill of which he is capable, but it should be focussed on the minds and hearts of his constituency. The minister's medium of expression is life. If the preacher's passion is the promulgation of ideas he would do better on a soap-box than in a pulpit. The church is not primarily a platform, but a laboratory. The purpose of the organization is to embody truth in life. The ideal church is a school of experimental living.

If the minister is to mould people, he must know their lives. He cannot live in the suburbs and transform the city, nor can he hide in the study and exert an influence in the market-place. So far as possible he should share the experiences of his people. If they ride on the street car he should travel that way; if they own automobiles, he should drive one; if they have radios, he should tune in; if they play golf, he should try; if they are married, he should have a wife; if they are raising children, he should submit to the same discipline. The minister should not take too seriously the fact that he was "set apart" by some ordaining body. Sauerkraut or cabbage may not appeal to his taste, but

he should not turn up his nose at it. Many popular interests seem trivial to the minister, but they mean much to the people and should be treated with respect by him.

Preaching is the minister's most distinctive method of bringing truth to bear upon life. His pulpit should be his throne. The man who is interesting on Sunday will be forgiven much on Monday. The signs of the times point to a renaissance of preaching. The emphasis upon parish administration is passing. In the words of a Methodist official, "The ecclesiastical engineer is in for some rough sledding during the next five years." The demand of the churches is increasingly for "good preachers." But the style of preaching has changed. The so-called expository sermon is on the decline. A Bible text has lost the force which it once possessed. Only a few congregations are interested in the explanation of Bible passages. The first demand upon a preacher is that he be interesting. The people in the pews are struggling with the problems of life. The preacher will hold their attention in proportion as he speaks to the questions which are in their minds. If the Bible and theology help, well and good—but of themselves they mean little. The great task of the preacher is to do as Jesus did—express divine truth in the language of the home and the market place. An illustration gathered from the ball-park will go further than one culled from ancient history. Preachers might well discipline themselves by going through a sample sermon and crossing out every word not in common use among their people.

Every minister needs to check-up on his preaching. He has mannerisms, as does every man who stands in the pulpit. Fosdick tosses his head, Jefferson tugs on his gown, while S. D. Gordon uses as a refrain the phrase, "Are you listening?" Some pulpit tricks are not objectionable, although people will accept the antics of a famous man without comment, when they would laugh at an ordinary preacher if he did the same thing. But many a man's career has been blighted by the monotonous repetition of a gesture or the constant use of the same inflection. Preachers have a proper horror of many elocutionists because of the artificialities which they inflict upon their pupils. Yet every man needs an intelligent critic who will point out to him his faults. A full length mirror in front of the pulpit plus a phonograph record of the prayer would reduce most pulpiteers to utter humility. Yet many faults can be overcome with surprising ease. If a man catches himself a time or two climbing over the furniture or twisting his face into an unholy grimace he will almost automatically give up the trick. A frank and persistent critic working with a man who dares face the truth can accomplish wonders. It is a rare minister who cannot improve his preaching. Adaptation to the work of the pulpit is a long, long story. Blessed is the parson who persists!

Many a pastor has failed because of his lack of self-discipline. He carries no time card and punches no clock. He can use a particular day and hour much as he pleases. Rarely is he told what he must do or how he must do it. Yet his work is tested in

most relentless fashion. A minister may loaf through a week and yet preach a good sermon on Sunday. He can lay down on his calling for a month and meet with no disaster. He can quit studying and run for a year or two on his momentum. But ultimately his sins will find him out. Two years may pass before judgment overtakes him, but some day he will be held accountable, not only for his blunders, but for all that he has left undone.

Unless a man is equipped with a self-starter he will never get far in the ministry. The man who must be cranked before he sputters should seek another calling. The conditions of the calling are a constant temptation to laziness. The ultimate goal of a minister's work is so distant that progress toward it cannot be calculated. Purposely he is relieved of many details. Under such circumstances the laity would probably be more indolent than the clergy. But the minister needs to remember that laziness has ruined more men in his calling than any other vice. He should relentlessly pursue the ideal of self-discipline. He who is master of himself will be master of his calling.

Yet self-discipline is vastly more than the habit of keeping busy. It is the direction of one's self to the tasks that need to be done. Many a man has circumscribed his usefulness by limiting the things which he attempts. Often a minister has excused himself by saying, "I can't run a Sunday School," or, "Raising money is not in me," or, "Calling is a terrible bore to me." Yet a man can acquit himself creditably with any undertaking provided he applies himself to it. Because a task

seems distasteful it should not be avoided as impossible. The man who has achieved self-discipline does the thing which needs to be done. Most of the tasks against which a minister rebels are chores. Often they are more important than they seem. Calling may be very stupid, and yet there is nothing like it for keeping a minister in touch with his people and opening the way for real service in their hours of need. Many a minister prepares for his own failure by failing to make his calls, and he fails to make his calls because he is not master of himself.

Intellectual discipline is terribly necessary in the ministry. The churches have a horror of the man who is "worn out." The "dead-line" is merely a clumsy device for protecting a congregation against a preacher who has gone stale. A minister may go to sleep intellectually and never know it, but the people sense the difference. A change from one field to another sometimes rudely awakens a man. Not until he has gotten under way in a new church does he realize how sound asleep he was in the old one. It is difficult for a minister to set an intellectual alarm clock for himself, because what works at one time may not prove efficacious some years later. A healthy hunger for reading is ever a wholesome sign. One's reaction to new ideas are a proof of intellectual vitality. If a man has not entertained a novel thought for a long time, he needs to take himself to a summer conference or an institute of some sort. The greatest test of intellectual alertness is one's ability to make a rapid adjustment to a new situation. At least once a year a minister should do something which he never did before.

A definite program is the best protection of a pastor against indolent habits and other vices. Few people can save money just for the sake of saving, and fewer can discipline themselves just for the sake of being disciplined. We save best and we work best and we pray best when there is a definite goal before us. Fortunate is the minister whose church has certain obvious needs, such as a new building. His work is laid out for him, and he can rejoice and run his course. Failure to find the right program has ruined many a pastorate. Our seminaries are beginning to train men to study a church and then evolve a policy for it. If a minister will go back over his pastorates he will find that the disastrous times have been when he has finished one program but not yet discerned another goal for his efforts. Sometimes a foolish program is better than none at all, for it maintains the minister's morale by keeping him busy and hopeful.

Persistence is a necessary element in self-discipline. Many ministers pursue one vision and then another without arriving anywhere. It is said of one pastor, "Every time the board meets he has a new blueprint ready for re-organizing the work of the church." The people soon lose confidence in an erratic leader.

The man who is not certain of his goal will lose his courage, and this is fatal for a pastor. The people insist that a preacher of faith be an exponent of hope. Courage is essential to success in the ministry. A minister can manage a church just as long as his resolution does not falter, but the moment his nerve begins to flicker some one will start agitating for a change. The church in search of a pastor

is usually down-hearted. It yearns for some one to quicken its enthusiasm. A man's courage is the measure of his effectiveness as a candidate. People follow the leader who is unafraid. Two elements strengthen a man's resolution; a clear conception of where he is going, and some notion of how he expects to get there. For the man in the pastorate courage is the child of a well-thought-out program. For the minister who is seeking a church it is born of his ambition for self-development. The man who is content to go on doing as he has done in the past will be limp and uninspiring. The minister who is seeking to develop within himself new capacities will prove attractive to the churches.

The life of the minister is a continual struggle. On the one hand he is trying to master himself, while on the other he seeks to adjust himself to the needs of those whom he would serve. His success depends upon the persistence with which he meets his difficulties.

The minister who dares to look in the mirror and face his own faults will get a surprising amount of inspiration from the experience. A vague sense of failure is utterly depressing. To seek a remedy for ills that have not been diagnosed is most exasperating. But a man feels a new strength within him as soon as he can say, "I have fallen short in such and such particulars, but by the grace of God I intend to fight my way through to a victory." In the old theology a sense of sin was the prerequisite for salvation. In the new psychology a confession of one's failings is the beginning of progress. He who

faces his faults has gone a long ways towards overcoming them. The minister who refuses to fool himself and who grapples honestly with the problems of adaptation which he finds in his own life will thereby release new stores of moral energy. He will have a message that people need, and his bearing will give evidence of abundant courage.

VII

Looking at the Churches

When a man courts a particular girl, the world approves; but when he admits that he is "looking for a wife" everyone knows that he has found but scant favour with the feminine gender, and laughs at his plight. When a minister seeks a definite church which would be a promotion for him, most people are ready to wish him well; but when he begins to "look for a church" in all possible directions the by-standers are disposed to laugh. They know that he is either naturally foolish, or else that some one is encouraging him to flee from one city into the next.

If one ask many ministers what sort of church they desire the first qualification which they suggest will begin with the dollar sign. They will be looking for "a two thousand dollar church," "a three thousand dollar church," or "a four thousand dollar church," depending upon the amount of their present compensation and the lustiness of their ambition. Such an attitude suggests that a church is primarily a job from which a certain revenue may be contemplated. When they hear of a vacancy they look up the salary and, if it is large enough to be appealing, they conspire to have their name presented to the pulpit committee.

This common habit of one man applying for many churches should be discouraged. It both cheapens the man and casts discredit upon the ministry, and rarely accomplishes anything beyond stimulating the

sale of postage stamps. Pulpit committees sometimes compare notes, while the denominational officials practically always know if a man is seeking every church in sight. The inevitable inference is that there must be something wrong with him, or else he would not be so anxious. The church which has many men recommended to it concludes that preachers are abundant, and any commodity which is offered in large quantities inevitably becomes cheap. Most letters recommending men to vacant churches are entirely superfluous. They do more harm than good.

The man who really wants a church, whether he has one at the time, or is out in the cold world, should restrict his efforts to a small area. By so doing he both conserves his self-respect and increases his chance for success.

The minister who desires to move should begin by facing the question, "What type of church do I want?" Several considerations should affect his answer.

Every man of experience has probably had occasion to offer a prayer of thanksgiving for the calls which he has sought but not received. As he looks back upon subsequent developments he rejoices in the pastorates which he has been spared. He knows that there are many calls which are undesirable at any salary.

Some churches have developed the habit of assassinating their ministers. Usually both the neighborhood and the times have changed while the group in control persists in the vain attempt to duplicate the successes of other days. Instead of

facing conditions they blame the minister. A certain city church enjoyed a very successful pastorate of ten years, followed by a fairly successful one of seven years—and then used up five ministers in the next eleven years. Of this last five only two moved to any advantage. Another city church reports, "We have not had a spiritual pastor since the tracks were elevated!" But putting the tracks up probably deteriorated the neighborhood far more than it injured the spiritual life of the ministers. A man should not knowingly put himself where he will be blamed for circumstances over which he has no control. Difficult fields should be served, but the minister should be given a fair deal.

There are other churches which will ruin the soul of the pastor unless he be made of stubborn stuff. The dominant clique takes itself to be stylish, and thinks that it is good fun to have the minister "run with the crowd." The pastor argues that by playing the "good fellow" he is extending his pastoral influence and giving his church social standing. He joins the clubs, goes to all manner of social functions, and contracts an abundance of financial obligations. Something fine slips out of his life. If some one asks him to take a drink, his sense of courtesy forbids that he decline. Soon he develops into that sorriest of creatures, the ministerial sport. Some day he finds that he has many acquaintances, but few friends. He slips out of the ministry into the selling of real estate or automobiles. You say, "Poor fellow!"—but much of the fault was with the church. Such congregations need a type of pastor whom they do not want. Unless a man be

very sure of his own fibre he should beware of the church that wants to jazz up the preacher.

A few churches have learned the trick of getting rid of their pastors by besmirching their names. When two ministers have gone wrong in the same church in a short period of time all the fault may not have been with the men. Scandals are sometimes framed on a pastor.

"Sacrifice hits" are as necessary in the ministry as in a ball game. A long pastorate is usually followed by a short one. The saintly Doctor Black may have wrought nobly for thirty years, and have left a memory which will be worshipped for thirty more, but he usually bequeathes an impossible situation to his successor. To teach an old dog new tricks is a simple matter compared with leading an old congregation into new paths. Frequently several ministers must be sacrificed upon the altar and the church moved to a new location before anyone can achieve a real success. To fail under such circumstances may be an honorable proceeding, but the minister should accept such a call with his eyes open.

Some ministers are so endowed with personality that they fit in almost any situation. They like people, and human nature is much the same everywhere. Such men make startling changes—from Dallas to Boston, from a Vermont village to Chicago's north-side, from Australia to Fifth Avenue. The churches spontaneously pursue these fortunate ones.

In the early years of his ministry a man may well try several types of work. If he desires to move from one section of the country to another he had

best do it while he is still young. As the years increase adjustments become more difficult, and some sort of specialization is desirable for most men.

In seeking a church much is gained by looking for a definite type of field. The less one's friends and references are bothered, the more eager will be their response. Restricting one's quest to a few churches eliminates competition with other men and promotes good will. In approaching a definite church the emphasis falls upon the needs of the congregation rather than the necessities of the minister. If the work of analysis is done with sufficient skill a man may put himself in a class by himself, and become the inevitable candidate.

Sometimes a man's past record will decide in which direction he should look. When a minister has had two country town pastorates of eighteen months each but has served two city churches for periods of four and eight years respectively it is fairly obvious that he belongs in the city rather than the town. Another man has done well in several small cities, but had a horrible time when he attempted a pastorate in Chicago. He knows where he belongs and intends to stay there. Most remarkable is the case of a minister who has had three successful pastorates within three miles of each other in an apartment house neighborhood of one of our largest cities, but has failed in two other situations that he has attempted. He has mastered the technique of an exceedingly difficult field, and would be foolish to go elsewhere.

For most men the problem is not as easy as this. They may be young, or their experience may not point definitely in one direction. Several considerations may help to a wise decision.

A man's temperament has much to do with his fitness for certain churches. An old established church requires much patience. The minister should have a genuine liking for elderly people, and be willing to wait a long time for his results. A new church composed of young married people will demand aggressive leadership. The more ambitious the plans which the pastor initiates, the better will they like him. A congregation that is raising babies has the courage to attempt anything. The man who enjoys being a public character, known and seen of all men, had best confine himself to the towns and smaller cities. The minister who thrives on hard work, cares little for public recognition, and enjoys dealing with all sorts of people, will be happy in a mid-city church. A college pulpit demands intellectual power and the hide of a rhinoceros. Both students and faculty criticise everything which comes in their path. Established suburban churches are highly desirable but terribly fastidious. The pastor must both play golf and drink tea with perfect equilibrium. A down-town church demands a shock-proof disposition. The minister must maintain an unruffled temper no matter what bumps and bruises come his way.

The judgment of his friends should help a minister to find his proper sphere of usefulness. Every man desires success. Something would be wrong with a preacher if he did not endeavor to hitch his wagon

to a star. But unfortunately there are not enough stars to go around, and many men lack tow-lines of sufficient length. Inevitably many ministers seek churches which are beyond their capacity. Because one aspect of their personality happens to be strong they fancy that they are equal to any situation. Usually the churches which they seek are at an alluring distance. We know that our dog has fleas, but we imagine that the pups in the next state are spared that affliction. The minister realizes that even the strongest churches in his vicinity have their problems, but he deludes himself into assuming that those which are a long way off are altogether desirable. The minister of the small church rarely realizes the variety of demands which are made upon the head of a large organization. Without a rich background of varied experiences a man is helpless in such a position. The life of a city pastor is a stranger tale than most people think for. A man's friends should restrain him from plunging in beyond his depth. One learns to swim by gradually venturing further and further from shore, and so a man in the ministry should arrive at the goal of his ambitions by a progression of pastoral experiences rather than by executing a spectacular pole vault. It is no kindness to allow a minister to set his heart upon a church which he cannot get, or which would bring him little save sorrow and disillusionment should he secure it.

Unless a man has strong grounds of recommendation he would do well to avoid the churches which everyone is seeking. The congregation which can get any man it wants usually decides upon some

one who is not seeking a call. The established suburban church with an incoming population is regarded as a ministerial heaven—and all good preachers want to go there. College pulpits are much sought by ministers who think they have a message for youth. From the social point of view the strong church in the country town or small city is most desirable. The happiest ministers are those with churches of five hundred members or more in cities of twenty thousand or less. On the other hand, the pastor of a tail-end church in a country town finds himself hopelessly overshadowed by his ecclesiastical neighbors and has a miserable outlook.

A minister who desires a change of pastorates will increase his chances of success if he seeks a church of one of the less popular types. For the man who does not fear rough and ready work the church in an industrial community affords an interesting opportunity. The man who knows how to recruit his membership in an apartment house neighborhood will find an abundance of openings. The minister who enjoys erecting buildings and raising debts usually has plenty to do. Many communities are looking for a pastor who has both the spiritual consecration and the political skill to fuse two churches into one. The genius who can draw a crowd is much sought by city churches which are endeavoring to withstand the swirling tides of changing populations. In the ministry, as in other callings, a special aptitude brings the highest reward. There is a super-abundance of plain preachers, but a real lack of men qualified for certain definite tasks. The baby specialist and the appendix artist enjoy greater

prosperity than the old family doctor with his satchel full of pills.

Much can often be gained by taking a church which appears to be in a bad way. The congregation which is on the top wave of prosperity stands a good chance of taking a drop, while the church that is "in the dumps" must either die or do better. The church that is down on its luck will usually give the pastor a free hand. Many obvious things need to be done, such as applying paint and calsomine. A definite problem makes possible definite progress. Conditions are rarely as bad as they seem. Great changes can be wrought in a dilapidated congregation in a short period of time. A new personality can often turn defeat into victory. If a minister desires to make a spectacular record he should seek the church that nobody wants. Refurbishing ecclesiastical junk is an excellent way to win a reputation.

To do his best work a minister must have a task which appeals to his imagination. Man does not live by bread alone, and it takes something more than a salary check to keep a preacher plugging away at his highest efficiency. Somehow a man must see his work against an inspiring background. A pastor can only be happy as he is faithful to some heavenly vision. There are two ways in which a minister may provide himself with grounds for enthusiasm.

To become the pastor of a well-known church nourishes the self esteem of any man. Entering upon a noble succession stirs one's heart and quickens one's ambition. The historic background of Plym-

outh church was a source of endless inspiration to Newell Dwight Hillis. To be the pastor of "Old First" is a consolation and comfort to many a man. But such opportunities are limited. There are not enough fine old churches to go around.

The other alternative is for a man to conceive of an ordinary church as an extraordinary opportunity for the expression of his own personality. The pastor of the strong old church must fit himself into a groove. Ultimately he may modify somewhat the life of the church, but it can never be his own creation. A man may stay ten years in some pulpits without making much of a dent in the life of the parish. On the other hand, a man may take a weak and struggling church and put the impress of his personality upon it in a suprisingly short period of time. It may not be the most wonderful church in the world, but it will be his child. In four years with a new church a minister can give it a flavor which will last long after he has departed. The rapidly changing populations of our cities afford another opportunity for quickly moulding the character of a congregation. A man takes much more pride in his own children, even though they are far from perfect, than he does in the other fellow's. A minister gets much consolation from the thought that a certain church is the work of his own hands and the reflection of his own personality.

Unfortunately it is no longer possible for any minister to go out and start a new church. The ecclesiastical birth-rate has suffered a sharp decline. But if a minister is willing to take a few rough knocks he can find plenty of churches which will

afford him an excellent chance for self-expression. These organizations will rarely worship in beautiful buildings. Neither the music nor the people will be entirely harmonious. They will be subject to the ecclesiastical equivalent for the mumps, measles, and whooping-cough. The pastor will not need to devote much time to the preparation of his income tax return. But they will constitute a real opportunity for a minister to take a group of people, teach them certain lessons, and leave with them something of his own personality. The real goal of the ministry is the giving of self. The man in quest of a church should not overlook the opportunities which are afforded by seemingly unlovely congregations.

VIII

Approaching a Church

After a minister has decided upon the type of church which he desires he should bide his time and keep his powder dry until the right opening occurs.

Some men have a passion for ecclesiastical intrigue and greatly enjoy flirting with one church after another. Their love of excitement leads them to get their names before every vacant church worthy of any consideration. Great is their happiness if they can inspire two churches to call them at the same time, and then play one against the other. Verily they have their reward, but it is not the attainment of pastorates of permanent prestige.

Every superfluous approach to a church muddies the water and increases the difficulties of the minister who has a legitimate reason for desiring a change of pastorates. The wise man will refuse to disturb his friends or bestir himself until some opportunity arises which offers a reasonable prospect of success. Ecclesiastical "false alarms" are a nuisance.

Ultimately every church becomes vacant. A pastorate may be long, but some day it ends. If a minister is at all reasonable in his expectations, the sort of church for which he is looking will inevitably become available. What should be his procedure at that time?

The more a minister knows about a church which he desires to approach, the better. The denominational year-book will give him some information,

and his friends may be able to add other details. To take a look at the church and its surroundings may be worth while, provided he is not caught in the act. The name and address of the "king-pin" in the congregation is a valuable item. A little judicious inquiring will usually reveal the identity of this gentleman—or lady. They will inevitably be on the pulpit committee, and it is much better to address them than to have letters sent to "The Clerk of the Church" or "The Chairman of the Pulpit Committee."

The value of quick work in getting one's name before a vacant church is greatly exaggerated. Once a minister's resignation was announced in Saturday's paper, and six recommendations reached the church by Monday night. It looked as though the brethren had been standing on the sidelines impatiently waiting for something to happen. But churches do not consider men in chronological order. Usually nothing is done until a congregational meeting has been held, and rarely is anyone given serious consideration until the outgoing pastor has departed from the scene. To send a telegram under such circumstances merely advertises one's importunity. Something more than an early application is needed to commend a man to a church. In some situations the first man to be considered is almost certain to be turned down. If there has been a rumpus, time must be allowed for the waters to calm. Some churches are like women who will not buy a hat until they have tried on a dozen. A delayed recommendation often receives more consideration than an early one, especially if it arrives at the moment

when a troubled committee decides to "wipe the slate clean" and start over again. If a man has pre-eminent qualifications for a particular church and has reason to believe that he will be given special consideration he should see that his name is called to the attention of the committee soon after its organization, but otherwise the time when a recommendation arrives makes little difference.

Should a minister make personal application for a church which he desires to serve? In other callings, if a man wants a job, he applies for it. In the ministry there is no law against a man asking for a church, and there is nothing morally wrong about such a procedure, but it is generally unwise. Most churches are like Englishmen—one gets on faster with them if formally introduced by a third party. A friend may praise with perfect propriety, while it is always unbecoming for a minister to laud himself. That a man has friends who are willing to write on his behalf suggests that he has proven himself worthy in their sight. A formal introduction implies the habit of courtesy.

Yet with some churches a personal application is accepted without criticism. A student desiring a place to preach or a seminary graduate seeking his first parish may properly write direct to a church. A minister who has unusual fitness for a field and who can find no other way of making himself known might be forgiven a personal application, but those who succeed by this method are masters of the art of letter-writing.

Many pulpit committees are best reached through the denominational machinery. All congregations

receiving missionary aid are required to consult with the state or district superintendent before calling a minister, while many small churches and some large ones draw upon this official's wisdom. Formerly these men concerned themselves only with congregations paying a meager wage, but they are becoming increasingly influential in settling men in desirable churches.

The approach to a denominational official is much simpler than to a pulpit committee. His business is to find men whom the churches will be glad to call and who will make a genuine success of their work. Naturally those charged with the oversight of churches are on their guard against clerical will-o-the-wisps who flit about the country leaving disaster in their wake. To protect the churches they investigate ministers carefully; but the sane and industrious pastor has nothing to fear from those in authority. He can write to them frankly stating both his past record and his future hopes. If he appears to give promise of success, his name will be presented to the churches available in the most favorable light possible. Both what he has said of himself and what others have said about him will be communicated to the proper people. The more skilful denominational officials exercise a high degree of salesmanship in presenting candidates to the churches. A minister is fortunate if he can avail himself of their services in forwarding his interests.

But many churches act independently of the denominational officers. Some are of a contrary disposition. Others think they have grounds for

distrusting either the ability or the disinterestedness of the men in official positions. The stronger churches often consult the denominational secretaries concerning men whom they have under consideration, but they rarely call a man on an official recommendation. The more important the church which a minister seeks the more must he rely upon his own resources.

In seeking a change of pastorate a minister's friends are his chief reliance. In their hands he must trust his fortunes. Unless he has acquired some intimate acquaintances he is hopelessly out of luck.

When a minister desires a vacant pulpit he should ask himself, "Is there some one well-known to this church whom I may properly ask for a recommendation?" The signature to a letter may be worth as much as the contents. If the committee knows the signer of a recommendation its interest visibly quickens. The words of a former member, the pastor of other days, or the popular leader of a near-by church will mean far more than the praise of an unknown person. The ideal approach to a pulpit committee is through some friend who enjoys their esteem.

If such an introduction cannot be had, a minister should ask his best friend to recommend him. The sincere words of an intimate acquaintance will be far more convincing than the routine endorsement of some one occupying a conspicuous position. Some churches have learned to their sorrow that certain eminent men will recommend any minister for any pulpit without much thought as to the possible

consequences. The most effective presentation of a man's talents will come from his staunchest friends.

Is it wise for a minister to ask several people to recommend him to the same church? Much depends upon circumstances. If some committees hear about a man from a variety of sources they will assume that he is a popular person, while other committees will infer that he has an active press agent working on his behalf. The smaller churches are more likely to be impressed with a variety of testimonials, while the larger ones are more disposed to suspect that the multiplicity of endorsements are due to the activities of the man himself. Sometimes a man is spontaneously suggested to the same church from several sources. This will rebound to his credit provided the church does not assume that he conspired to bring it about.

After a minister has been openly approached by a church and knows that he is under consideration he may properly ask some of his friends to communicate to the committee their estimate of him, but he should tell the committee that this is done at his suggestion.

Many ministers have puzzled their heads trying to discover the qualities which attract the churches to a candidate. The common comment is, "The churches do not know what they want." Many congregations undoubtedly follow strange whims, although the number of errors appears much larger from the point of view of the disappointed applicants than from that of the church itself. To work out a law of attraction which would explain why some churches like some men would be impossible.

A pulpit committee inevitably develops a critical attitude of mind. The members tend to put all their pet prejudices on parade. Small matters which would not disturb a settled pastor may blight the chances of a candidate. After a congregation knows a man they will forgive many vagaries which they will not knowingly tolerate in a candidate.

The mood of a pulpit committee can rarely be predicted. A bizarre appeal may occasionally succeed, but the odds are greatly against it. The wise man will seek to commend himself by those qualities which every church both needs and desires in its pastor.

A distinctive personality is essential to a minister. Every church takes itself to be most unusual in both its composition and its problems. No congregation wants "just an ordinary man." He must wear spangles of some sort if he would win their approval. No one has yet defined personality successfully, but we all know what it is. The effective recommendation of a minister will suggest that he possesses this inner power. To indicate the force of a minister's character may attract more attention than the rehearsal of what he can accomplish.

Every church desires a pastor whom it will like. A minister can do nothing without the good will of his people, but friendships cannot be made to order. A pastor may have wonderfully good intentions and yet succeed in antagonizing half the parish. One woman marries the man whom another woman hates, and one church will love the minister whom another church might despise. No one can guarantee that

a pastor and congregation will prove congenial. Yet it is quite proper that a minister should be expected to look to his friends for commendations, for his capacity for friendship is the real measure of his usefulness. The fact that a minister has been popular in one place predisposes people to accept him in another. Evidences of esteem are the best of recommendations.

Success is coveted by every church, and the pastor is expected to produce it. Most committees are frankly seeking a minister "who will make things go." The business man is commonly in the saddle and he has an insatiable appetite for "results." Some ministers have the habit of succeeding, while others often do the other thing. A good recommendation will suggest that the minister has the capacity to promote the prosperity of the church as an institution.

All good salesmanship begins with the customer rather than with the article to be sold. A letter of recommendation should not start with the man, but with the church. It should reveal some understanding of the congregation and of its needs. A keen analysis of both the necessities of the church and the abilities of the man will command attention. If it can be shown that the man has unusual fitness for the situation he will inevitably receive careful consideration.

Every minister has occasion to write letters of commendation, sometimes concerning himself, more often setting forth the merits of the other fellow. If certain principles were more carefully followed a higher average of success would be attained.

Fulsome praise is dangerous. Just because a man asks for a recommendation "as strong as mustard" it does not follow that he should be pictured as the climax of all ministerial virtues. When a woman brings home some "Perfection Tooth Paste" made by the "Best-ever Outfit" her husband can guess that it is sweet and sticky but lacking in other virtues. Rare is the man who will trust his car to the "Do-Right Garage." Too abundant professions provoke scepticism. Every church wants the new minister to incarnate all the virtues, but most committees suspect that the brother who is pictured to them as a well-trimmed angel will probably prove disappointing. One of the weaknesses of human nature is to resent hearing any man praised over much. An honest, conservative estimate will carry a man further than an aggregation of laudatory adjectives. In a letter it is dangerous to suggest a man's faults, because the committee is likely to stumble over the inevitable "but" and throw his name into the discard. In conversation the mention of a man's failings may create a more lively impression of his character and secure sympathetic consideration for him. A successful pastorate resulted from this rather blunt recommendation. "At first you will not like Gray, but after a time you will." Understatement is always preferable to overstatement.

Most letters of commendation are too long. After the months of courtship have culminated in marriage few people care for lengthy epistles. The essential facts concerning ministers are much the same. They were born, went to school, served such and such

churches and now desire a change. The longer letters of recommendation rehearse the same details and become boresome. The purpose of such communications is not to tell all about a man, but to introduce him. If the interest of the committee is awakened, it can easily obtain more information. Their attention is best attracted by a brief statement of his most outstanding characteristics. As in all advertising, the primary appeal should be to the imagination. Many things may be more effectively inferred than stated. To mention a minister's good moral character will awaken a contrary suspicion. The reasons why he desires a change are superfluous. The diplomatic procedure is to suggest that the candidate finds the prospect of ministering to the good people of the Next Church too alluring to resist. If a man has been preaching a few years both his education and his family status can be assumed. His record should be suggested rather than given in detail. A description of his preaching would be tedious, but a statement of the results will interest the committee. Although a photograph might be presumptuous, some inkling as to his appearance is usually welcome.

Apt phraseology is invaluable in such a letter. The writer should expunge from his vocabulary all stale phrases, such as:—"A good man," "a fine speaker," "spiritually minded," "a good mixer," "a young people's worker," "You will never regret calling him," and many more. Such statements put the committee to sleep and doom the letter to the wastebasket. On the other hand, an apt bit of description or a happily turned phrase will wake

them up and command their attention. The following have been effective; "The young people tell him their troubles," "The men flock about him," "He is so well equipped with shock-absorbers that they have quit bumping him," "All the strangers in town come to his church," "I never knew Doctor Dan to bore a congregation, or anybody else." Sometimes a man's own use of language attracts attention. A seminary student was once recommended to a desirable church because of this simple statement, "I dislike declining any church on financial grounds, but the salary which you have mentioned is less than my prospective wife is now receiving." In declining an opportunity for himself and suggesting another man a pastor used the sentence, "Some day the stage coach will top over and we'll all swap jobs." This tickled the committee, and they ignored the other man and urged him to come. Those who read letters of recommendation are looking for something distinctive, and a vivid phrase will catch their attention.

A letter of introduction should not promise too much. No one can guarantee that a church will like a particular man, or that he will make a spectacular record if called to its pulpit. His personality may not suit the mood of the church. Many obstacles to success may arise. A wise letter promises nothing, but merely suggests that the man named is worthy of consideration. If he should fail, the people cannot grumble, "We took him because Doctor White recommended him." The final choice and the complete responsibility should rest with the church.

Personal salesmanship is always worth more than the typewritten variety. Fortunate is the man that has a friend who can meet with representatives of the church and discuss matters in detail. Many things can be said in person which would be both boresome and unwise if committed to paper. The lights and shadows in a man's character can be so etched as to bring out his human qualities. Questions can be both provoked and answered. Such a conference will almost inevitably lead to careful consideration.

In a certain college tradition has it that the dean will always honor a new excuse, no matter how fantastic it may be. After listening to the prevarications of college boys for twenty years he is willing to pay a premium for original effort. This principle has some application to pulpit committees. Genuine novelties have a real appeal. Every church wants an original man, and a new method of approach at least suggests that one is not hopelessly conventional in all his ways. Yet old tricks should be avoided. The most ancient device of the ambitious ecclesiastic has ever been the imaginary call. Some men have succeeded in capitalizing a call they never received for an increase in salary, but several men have lost churches that might have called them by wiring that they had another offer and could only wait five days for a definite reply. A wise church will tell such a man to take the other call. But a procedure which is both legitimate and a bit out of the ordinary will often prove effective. B. church was vacant, and it was learned that Judge Q. was the king pin. Doctor L. wrote asking if they would be

interested in considering a friend of his for the pastorate. He gave a number of reasons why this friend might be suitable for B. church, but did not mention his name. Almost at once Judge Q. wrote back asking who the friend was. Doctor L. replied with that piece of information, and also said that he had asked a number of people to write to Judge Q. giving their estimate of the abilities of this friend. The result was that B. church sent a man across two states to hear the man suggested by Doctor L. This procedure was entirely frank and open, but attracted attention by its novelty.

If the ministers would more often put themselves in the position of a pulpit committee they would avoid many blunders. The people who serve in this capacity are critical of ministers and yet anxious to find one who gives promise of serving their church successfully. They are unaccustomed to their task and find some aspects of it both laborious and tedious. The minister who seems to be different from the rest is the man whom they want. The successful candidate is the man who puts himself in a class by himself. The minister who realizes this fact will not cause his name to be placed before a committee unless this can be done in a distinctive way. To run with the crowd is to run in vain. The finest recommendation any candidate can have is conspicuous fitness for the task which lies before the church that he seeks. The fine art of approaching a church consists in calling their attention to this circumstance in an agreeable way.

IX

Negotiating With a Church

The purpose of a recommendation is to attract the attention of a church to a promising candidate for its pulpit. After his friends have spoken for him, and the initial investigation has proved favorable, the scene is set, and he makes his appearance. If the preliminary work has been well done the committee is both interested and hopeful.

But a nibble is not a call, and there's many a slip. . . . Committees rarely tell a man that he is turned down. Instead they quietly drop him from their list, allowing him to daily dust out his mailbox for a letter that never comes, until he ultimately draws his own conclusions. But usually some one knows that he has been considered, and the incident does not redound to his advantage.

What attitude should a minister take when he is approached by a pulpit committee?

If the opportunity does not appeal to him, he should say so courteously but immediately. He should not waste the time of the church unless there is a reasonable chance of his accepting its call.

But if he is interested, he should also make that plain. Some men affect an air of top-lofty indifference for the sake of impressing the committee, but the resultant impression is often more vivid than pleasing. To turn down a church as a merely preliminary gesture encourages them to look elsewhere. Both ministers and churches often exaggerate their own importance.

A minister may also be too anxious. He is in the position of a woman who is being wooed. Every swain appreciates simple cordiality, but many a marriage has failed to happen because the coquetry of the woman scared away the man. The wise minister will allow the church to do the courting. The initiative lies with it rather than with him.

Common courtesy should control a man's deportment. To be considered for the pastorate of any church is something of an honor, and should be appreciated as such. But a gentleman will not intrude where he is not wanted. A minister should wait for an invitation before each step in the negotiations—sending recommendations, conferring with the committee, supplying the pulpit.

A certain pastor was so fortunate as to be looked up by eighteen committees in the course of a year. As he had no desire to move, he amused himself by trying some experiments. An air of superior indifference immediately froze a committee and destroyed their interest, while an attitude of natural curiosity heightened its desire. The most effective device for winning a committee proved to be to ask many questions about their church and its work. "Let them tell you a lot of things that you know already. Find out what has been going well and what not so well. Don't dictate a program, but suggest that possibly matters might be bettered in such and such a way. The committee will love you, and you can have the call if you want it."

If a lone individual comes to hear a man preach, the minister may wisely invite him home for dinner, or even take him to a restaurant. Most people feel

better after a meal than before, and no one enjoys spending Sunday in a strange city by themselves. On the other hand, a stray delegate should not be so closely chaperoned as to prevent him from making some independent investigation. It is all right to drive him to the station, but at least let him take an afternoon stroll by himself. When a committee arrives in a group it is probably better to allow them to follow their own devices.

Ultimately a minister who is being considered for a church will be given some opportunity to "look over the field." Some time during this procedure he should elude his entertainers and make a personal reconnaissance. He will learn much more on foot than in any other way, and a weekday is much better than Sunday. He should strike out in several directions from the church to see what the neighborhood is like. Much can be learned by dropping in on a real estate man and expressing some interest in renting a flat or buying a house. The amount of vacant property is some indication of future growth, while if the neighborhood has been built up for fifteen or twenty years the chances are that the people are moving out. A prospective minister needs to know which way the population is going, and what the transportation facilities are between the new homes and the old church. If there are car lines in the neighborhood he should ride them to the end so as to see where they go. Boulevards and main highways are even more important.

Such a survey should also reveal something concerning the location and strength of the other churches. In the town and smaller city each church

competes with every other church, but in a larger city each neighborhood is something of a community to itself. In the changing tides of city life a small church has a better chance to grow than in the more stagnant life of the town. It is less overshadowed by powerful neighbors.

If a minister is to preach for a church he should demand that he be given a free field. Once a man was brought from Texas to Indiana to preach for two Sundays. During the week a church supper was held at which another man spoke, who subsequently proved to be a candidate. Such things are almost unforgivable, but they happen. A minister cannot afford to preach as "*a* candidate," but only as "*the* candidate," with every prospect that the church will extend a call. If this condition is imposed, the incident will lose many of its terrors. The only attitude that a minister can adopt is that of nonchalance. That particular Sunday is a part of life, and he is going to live it like any other day. The only warnings worth much are to keep out of the way of the choir, and to avoid anything that looks like controversy in the sermon. Don't tell them what you think about the Anti-saloon League or the League of Nations on the first Sunday. The wise candidate sticks to his religion. If one is accustomed to speaking to children, a brief story for them will serve as a wonderful "ice-breaker" for everyone. Every congregation feels better after it has smiled. The preacher who gives the people something to laugh about thereby lessens the chance of himself becoming the inspiration of their mirth.

A minister can find out far more about a church by preaching for it than in any other way. The number of collection plates in use and the way the ushers come down the aisles will indicate whether they are accustomed to good congregations or poor ones. The music will speak for itself. The age of the people is likely to be an index to their energy. The attitude of the young people will reflect the spirit of the church. The less the preacher worries about himself and the more he centres his energies on sizing up the congregation the better the impression is likely to be. Even churches appreciate personal attention.

After a man has seen the field and before a call is extended he should have a conference with the pulpit committee, or possibly with all the officers of the church. The aim of such a meeting should be the frankest possible discussion of the situation and its possibilities. Both the minister and the people should ask any questions that are on their minds. The financial situation should be faced and tentatively settled. The minister should give some indication of what his program would be, but without making too many specific promises. Nobody but an utter genius or a complete fool will promise to fill the church on Sunday night.

The spirit of such a gathering is more important than the particular words which may be spoken. The aim of the minister should be to stimulate the sense of comradeship in the work of the church. If he is to be their leader, he must know something about the mettle of his following. Will they respond to a new program, or do they desire to be left in

peace? Are they willing to accept suggestion, or do they know all about running the Sunday School and everything else? The minister will study facial expressions and attitudes to get the answer to these questions.

He will not be fooled by the sentiments which may be expressed at such a time. The man who does most of the talking when the minister first comes will be out of the organization inside of a year, while the silent individual with the drooping face will be his best supporter three years later. Promises of cooperation sound nice, but it is up to the pastor to inspire the people with the desire to fulfill them. No church ever admitted to a prospective pastor that it had a boss, but that does not prevent such a functionary from exercising authority. The wise minister will take his or her measure before moving his goods. As for freedom of utterance, the preacher can have just as much as he can get. There are probably some skeletons about which are not advertised to the prospective pastor. Regardless of any assurances which may be given, the new minister will be held responsible for the progress of the church. If there is praise to be passed around, he will get what is left over, but if there is blame, it will be dumped squarely before his door. Such are the conditions of his calling, and no amount of negotiating can change them.

After the conference is held the call should follow as soon as is legally possible. A delay usually means that some one else is trying to come to the party. Sometimes a call has to be "warmed-over," but that is a bit like a postponed wedding. Whether

the call be unanimous is less important than is commonly thought. No minister wants to begin a pastorate in the face of active opposition, but a few unconverted souls are no great detriment. The House of Commons would be a tame show without the Opposition, and so is a church. A friendly difference of opinion is rather wholesome. The general experience of ministers is that the people who are actively instrumental in bringing them to a church usually desert them, while those who are luke warm at the time of their advent subsequently become their staunch supporters. Once two old ladies voted against calling a minister because "he was too nice a young man to sacrifice himself for that church." They atoned for this indiscretion by giving him a very nice dinner party when he arrived. No minister objects to such opposition.

A call should always be communicated to a minister in writing. He should do two things: make certain of the circumstances under which it was extended, and carefully preserve the document. Men sometimes misunderstand the way in which they are engaged. An assistant once over-looked the fact that he had been hired by a committee of the trustees, and tendered his resignation to the church with a great flourish. Another man was engaged to preach for a church for a period of months by the trustees, but proceeded to announce in the newspapers that he had been called as pastor. In both instances much trouble would have been saved if the men had thoroughly understood the procedure by which they came by their position. The written call will usually make such things clear,

as well as one's tenure and compensation. It should be kept by the minister as his contract. The salary named may be increased, but cannot be diminished except by the same body that extended the call.

Before accepting the pastorate of a church a minister should face the entire situation. Men who complain in after months, "I did not understand what I was getting into," usually have no one but themselves to blame. A minister should not fool himself as to the character of the community or its future. He should discount the assurances which have been given him by the church. If there is some rich man who has promised "to see him through" he should go upon the assumption that this man will either die or be called to New York inside of two years. He should make up his mind to wear out much shoe leather and preach to many unoccupied pews. If he accepts the call in such a mood he will not be disappointed. The months will bring many surprises. Anticipated evils will not appear. Things will turn out better than he expected, and success will feed the fires of his enthusiasm.

X

Are Convictions a Liability?

When a minister is seeking a church, should he publish his convictions, or suppress them?

Most churches in search of a pastor desire a preacher who is perfectly conventional and utterly colorless—and at the same time marvellously interesting. If the denomination has a creed, they desire a man who can subscribe to it but who will not stress its more objectionable features. Repeatedly one hears the statement, "We don't want either a fighting fundamentalist or a militant modernist." The ecclesiastical wise-acres wag their heads and say, "The middle of the road man goes the farthest." The average American Protestant church desires for its pastor a man who is an enthusiastic citizen, who may scratch his ticket a little but who generally votes for the candidates of the dominant party, who feels very much at home in a Rotary club, and who has a good sermon on "America the Hope of the World." Pulpit committees have a horror of theological vagaries and political novelties. In some localities any association, even in the summer time, with the Union Theological Seminary or the University of Chicago is sufficient to discredit a man. Churches that are liberal in their theology tend to be conservative in their social and political outlook. Outside of Wisconsin it is dangerous for a minister to admit that he voted for LaFollette. Many com-

mittees would sniff if a prospective pastor confessed to a belief in Single Tax, or published his membership in the League for Industrial Democracy. In theory at least, pulpit committees desire men who are unbranded with any label, be it fundamentalist, modernist, socialist, or pacifist. The people chosen to serve on such committees are timid folk who do not care to trust their church to a man of "radical" views.

To the credit of the churches it should be said that this prejudice abates as a pastorate proceeds. After they have known a man for a while and found him a worthy friend, the people forgive him if he sometimes get his cross in the wrong box on election day, or if he cherishes peculiar views on such an institution as war, or if his theology is somewhat different from that of the older folk. If they know the man, they will forgive the views, but, if they discover the views before they get acquainted with the man, his chances of becoming their pastor are exceedingly slight.

If the ministers followed the professed wish of most churches their convictions would be as colorless as the editorials in some of our periodicals with more than a million circulation. They would simply tag along with the procession, perhaps beating time on the drum of religion, but taking pains to see that the time beaten harmonized with the pace of the marchers. The pulpit would be a sounding board for the praise of the conventions and the accepted order of things.

But a preacher cannot live and be happy and succeed without convictions. Unless a man have strong views on some subject, preaching is the sorriest of trades. To live in peace with himself he must have ideas and express them. Now, when a man really thinks, he is not likely to reach the same conclusions as the other fellow. A man who is using his brains will be out of step somewhere. If he gets along with the accepted creed he may be out of sympathy with the dominant political party, or else have strange ideas about social reform or modern marriage. The active, outreaching mind will get hold of some sort of forbidden fruit.

In the long run it is the man without convictions who fails in the ministry. The fellow who sticks too zealously to the middle of the road is ultimately run down by something. The minister whose chief equipment is a bag of tricks is a most helpless person when they are all played out. The ecclesiastical politician who knows how to straddle on every issue, in the end disgusts everyone. Currying favor brings prosperity for a season, but it terminates in disaster. The worst church rows do not arise over differences of conviction, but over personal issues. The politician ultimately lands in hotter water than does the prophet. The preachers who are most unceremoniously turned out of their pulpits are the ones who boast that they never give offense to anyone.

Through the years it is the man of convictions who wears the best. The people may not agree with him, but they get something from him. Washington Gladden spoke his mind for forty years

without converting his people to his views, but they honored the man and worship his memory. No minister can be permanently interesting unless he is voicing ideas which he feels to be peculiarly his own. When there are no burning issues the people ignore the pulpit. The minister who would truly serve a church must both have convictions and express them.

How can a preacher who has novel ideas adjust himself to a pulpit committee that is suspicious and a church which, in theory at least, desires no novelties in the pulpit?

A seminary teacher of many years' experience expresses the opinion that this adjustment can not only be worked out, but that it can be achieved in a way which will prove beneficial to the minister.

The minister needs to remember that in most communions he is called to serve a people rather than an idea. He is primarily the pastor of a church. His first business is to strengthen the faith and quicken the lives of the people to whom he is responsible. As a preacher, he will succeed in proportion as he speaks the language which they understand. If they have been trained in one system of religious phraseology he will produce little save misunderstanding and trouble by using the pet phrases of another. Some churches are well grounded in the Bible. If he is wise, the minister will couch his message in scriptural language. Familiar texts will lend force to his words. In other churches the congregation has wandered in from the street. To them the Bible is an unknown book and the language of conventional piety a foreign tongue. If the

preacher undertakes to teach the Bible before he preaches the gospel his listeners will rise up and flee away. If he is to be understood he must express his message in the vernacular of the people in front of him. Fortunate is the preacher who can translate religious truth from the language of theology to that of life, for he is sorely needed. The successful religious teacher uses a contemporaneous terminology.

A minister may wisely avoid giving himself a label which will awaken suspicion in the minds of the churches. Every man wants a fair hearing, but initial prejudices render this impossible. While he is getting acquainted with his people the preacher should not frighten them by presenting truth in a strange way. After an atmosphere of mutual confidence has been created he should lead them from where he found them to a new understanding of the Christian faith. A pulpit which merely repeats soon ceases to inspire. Preaching which does not progress from one truth to another will not permanently nourish a congregation, although it may amuse them. If the minister commends himself to his church as a man, and if he exercises reasonable patience, he may preach his convictions. Martyrdoms for truth are rare, and most of them unnecessary. Far more preachers fail from a lack of new ideas than from a superabundance of convictions.

Many preachers come to grief because they seek a too immediate application of their ideas in the lives of their people. Every man desires converts to his way of looking at things. He likes to flatter himself that he is changing their convictions and

thereby transforming the world. But when he does not see that they are applying what he has told them, he becomes irritated and is tempted to reiterate his convictions in an offensive fashion. A congregation will relish an occasional new thought, but it will rebel if the same strange idea is served to it every Sunday.

The business of the preacher is not to seek conformity to his system of thought. His mind may not be free from human error, and it is a doubtful service for a man to force his own imperfect thinking upon other folks. On the other hand, real truth has a way of taking care of itself. It carries its own credentials, and can make itself at home in all sorts of minds. The preacher should not worry if his words do not immediately echo back to him from the lives of the people. If he is himself thinking and presents his truth in language which the people can understand, they will listen and good will come.

XI

The Mutual Responsibility of Ministers

By cooperation ministers could do much to improve the employment conditions in their calling. In the past the ministry has been individualistic in its temper. All too often one man's loss has been assumed to be the other man's gain.

"I have never recommended any man for any church," remarked one successful city pastor, and added, "Possibly I have not done my duty." This man was disgusted by the spectacle of indiscriminate recommendations and the undignified scrambling for jobs, and decided to mind his own business. But possibly the day will come when he will want to move, and will look about for a friend to further his interests. Because a minister does not happen to need help in securing a church is no reason why he should wash his hands of the whole business.

Ministers often seem to enjoy one another's troubles. When one is riding smoothly on four new tires the spectacle of some one else laboring by the side of the road with jack and wrench provokes both inner self-content and outer mirth. Tire trouble is quite amusing—when the other fellow has it! So when things are going well with a pastor such rumors as may reach him concerning his brothers' difficulties and woes cause him to feel quite superior. The sight of other people pulling wires to get a pulpit is most amusing when one's own berth is snug and warm. But rare is the pastor who does not some day have an obstreperous congregation on

his hands. Ultimately nearly every man comes to the place where he casts his eye about the horizon for another opening.

The minister is usually at a disadvantage when bargaining with a church. If for any reason he should threaten to leave a church, there is always an abundance of men waiting to take his place. The church without a pastor is overwhelmed with promising candidates. Not infrequently ministers are unfairly used. A man may be turned off for many reasons which have little to do with his efficiency as pastor of a church. The mistress of the manse may have trouble with the banker's wife, or the parson's boy have a fight with the deacon's son. One man lost his church because of the way he voted as trustee of a college. The minister's tenure of office is at the mercy of many circumstances over which he has no control. In the days of his prosperity he is sought after by secretaries and other denominational officials, but in his times of trouble he is often left terribly alone.

Possibly the time may come when the clergy will form some sort of an organization for mutual protection. The college professors have such an association to-day. When a man believes that he has been unjustly discharged from his position he asks for an investigation, and if there are grounds for his complaint some publicity is given to that fact. The result is to make it easier for the man to find other employment, while moral pressure is brought to bear upon the institution so as to discourage the repetition of such incidents. At times there is need of some impartial body which will exonerate ministers

and censure churches when there has been unfair dealings. Professional ethics should forbid a minister from taking personal advantage of a misfortune which has befallen a brother. It is becoming increasingly difficult to secure pastors for competitive churches, and some day the contentious church will find itself hard put to secure pastoral leadership.

At present common theological convictions seem to produce the strongest tie between ministers. The preacher who gets into trouble because of his convictions is certain of moral support, and may even receive some financial assistance from his brethren in the ministry. In both the Episcopal and the Baptist denominations there have been men who were sustained in hard fights by those who shared the same views. Apparently theology unites as well as divides, or possibly preachers like to put their money up on a fight.

Ministers need to feel a greater sense of responsibility for each other. It does not do for a man to say, "I am not like my fellows of the cloth; I am a different sort of fellow." Such an attitude is unbrotherly and hypocritical. The effectiveness of the work of the individual pastor depends very largely upon the estimation which the public happens to hold of ministers. If they are of low repute, he has difficulty in getting either the ear or the confidence of the public. If they are held in high esteem, doors fly open before the pastor. When one minister in a community gets into trouble, all suffer the consequences, while an outstanding success creates easier conditions for all the others.

Certain attitudes on the part of the clergy would do much to win public respect and increase professional pride.

Politics and religion are notoriously incompatible. Of all the breeds of politicians the ecclesiastical kind enjoys the least public esteem. For a minister to pull wires is essentially incongrous, and generally unsuccessful. Political methods will not carry a man far in the ministry. Instead, they distract the attention from the real work on hand. Occasionally a man of superabundant energy can both make a success of his church and take a hand in ecclesiastical politics, but the hope of preferment has ruined many a minister by causing him to neglect the work to which he was called. The assertion that "the other fellow got ahead by political pull" has confirmed many a near-failure in an attitude of superior righteousness when he needed to sit down with the faults which really hindered his progress. It cannot be argued that merit infallibly receives an immediate reward in the ministry or anywhere else, but in the long run a man finds his own level. The churches may be fooled, but not for long. A seeming success attained by political methods does not endure.

The less ministers seek positions the better it will be for everyone. If a man does good work and is patient recognition will usually come to him. Making a commotion is neither as necessary nor does it produce as good results as men assume. Even when a man needs to change from one church to another he should go about it quietly. A dignified

procedure on his part will in no way diminish his chances of success.

The men now in the pastorate could do much to improve conditions if they would exercise more discrimination in the matter of recommendations. Many such letters owe their birth to the unwillingness of the writer to say, "No." Sometimes a man is not even sincere in what he writes; more often he is exceedingly sceptical as to the efficacy of his words. It would be better to say to a friend, "I do not believe that my recommendation would do you much good with Z. church," or to direct the brother to some pulpit more in keeping with his talents. To discourage needless recommendations is a work of virtue.

Here and there are to be found pastors who have remarkable success in locating their fellow ministers. In one state it is said that a certain pastor secures as many calls for ministers as does the state office. Another man boasts that he does not recommend many men, but that most of those whom he does endorse are called by the churches. The reason for this success is simple. These men have won the confidence of the churches by refusing to recommend any man who does not seem to be unusually well fitted for his task. They know the churches, and they study their men. Because their advice has the best interests of both in mind it is commonly taken. If more pastors would adopt the same policy the prestige of the ministry as a profession would be greatly heightened.

XII

The Problem of the Church Staff

Conducting a church is no longer a one-man job. The introduction of modern promotional methods, the growth of institutional features, and the emphasis upon religious education have increased the volume of work and made it desirable to employ people with varied talents to supplement the minister. A church staff is a great advantage to the pastor. Theatrical people know that a one-man show soon tires a crowd, while the supporting cast adds radiance to a star. The minister who figures in every activity of the church soon "gets on the nerves" of his people, and must move. With a staff, the people do not deal with the minister every time they come in contact with the church. His personality is protected from too much wear and tear, and his tenure of office is more permanent.

Employment conditions between pastors and assistants are mutually unsatisfactory. Many a minister has a tale of woe about the difficulty of getting assistants who really assist. He feels himself burdened beyond endurance, but those whom he engages to bear some of the load often prove to be broken reeds. Equally great are the grievances of the members of the staff. Ministers get on well with stenographers, but their relationship with other paid workers is frequently unhappy.

The leadership of an American church is a task which resists division. Years ago city ministers

tried letting out some of their calling to good women called "church visitors," but the arrangement has never proved satisfactory. More recently the title, "Director of Religious Education," was invented, and the schools began training men and women for this specific responsibility. Yet few men have persisted in this calling. The directors of religious education of yesterday are now serving as pastors, teachers, and secretaries. The women have shown greater persistence, but have rarely lingered for many years with the same church.

This instability of employment has several causes.

The older ministers were trained to play solo parts rather than to conduct an orchestra. To them a church is an opportunity for the expression of their personality, and they intend to have their own way. An assistant of either sex who is willing to run errands will be tolerated, but to the older men any expression of individual initiative looks like insubordination. They simply do not understand the principles of cooperation as practiced in other callings. A much loved pastor makes rules for the conduct of his parish house on one day, and then violates them the next. These men honestly desire to lighten the load on their own backs but they are afraid to entrust real tasks to their helpers.

Many congregations reflect the same attitude. They come to the church because they like Doctor White. They feel cheated if some one else calls upon them in his stead. To have some young fellow who just graduated from school attempt to give orders or direct the work of the Sunday School seems

sacrilegious. If a change is introduced which does not please them, they appeal to the "old Doctor" to get rid of the impious young innovator.

Some people have undoubtedly undertaken the work of religious education who were not well fitted for their task. Ministers have professed to have "specialized" in religious education because that was an easy way to secure employment. Women have entered the calling without sufficient background of education and experience. Every new occupation must eliminate the misfits who inevitably flock into a new opening.

The appropriation for assistants is the marginal item in most church budgets. The minister, janitor, organist, and choir must be had, but the director of religious education is a luxury who can be dispensed with whenever funds run low. Economy begins with the last man to be added to the staff. This may be logical, but it keeps many people on the move.

Much of the difficulty which the director of religious education and other assistants encounter revolves about the question of the degree of both freedom and responsibility which they are to enjoy.

A certain famous church had been ruled for many years by its honored pastor. Some of the men conceived the idea of helping the church and having some fun with the minister by providing the funds, independent of the budget, for a director of religious education. They selected a woman who had grown up in the church, who understood the disposition of the pastor, and who was blessed with an independent

mind. The first morning the Doctor started to lay down the law. "Between ten and twelve you will answer the telephone." "But Doctor B, I will do nothing of the kind," she retorted. The report is that they had a gay time that morning, but that the new director of religious education did not answer the telephone. Many an assistant has found that he was allowed no freedom of action whatever, and had no chance of getting any. The assistant in a large Methodist church once wired the bishop, "Please send me some place where I can do some good."

Churches sometimes go to the other extreme. They have on their hands a minister whom they love as a man, but who is not making a success of the church. Rather than dispense with their dear old pastor, they send to the seminary for some bright young man who they hope will make good his deficiencies. But rarely if ever has a pastoral administration been saved by the importation of an assistant. To say to either a young man or a young woman, "Here is the church; run it and make a success out of it," is hardly fair. If the pastor with his prestige and authority has not made things go, an assistant certainly cannot be expected to turn the tide.

Much trouble has arisen from the idea that the pastor and assistant should be coordinate in function and authority. The title "associate pastor" implies that the incumbent enjoys both responsibility and freedom. A prospective director of religious education has often fancied that he would

have as much independence in the management of the church school as the pastor has in the running of the church. Such a notion is a delusion and a snare. Neither a church nor any other institution can get far with two heads. The tradition has come down from the past that the man who does the preaching should direct the work of a church. Rarely has a congregation been led to recognize any other arrangement. Whatever his title, the second man is essentially an assistant. The amount of freedom which he enjoys depends upon the community of spirit and ideals which exists between him and the pastor. If each esteems the other and both are seeking the same goals they can get along together happily, and the assistant can have as much freedom as he is entitled to.

Several circumstances are bringing about better conditions for those who serve on church staffs.

Most of the ministers who have been trained during the last twenty years know how to work with other people. In both business and social work much has been done to develop the technique of practical co-operation. The men who are now being called to our stronger churches understand the division of responsibility and the handling of their fellow workers.

Many churches have been educated as to the possibilities of a staff ministry. The people have learned not to look to the pastor for everything from the answer to a Bible riddle to the key to the cupboard. A staff ministry usually provides some one who can look after the interests of the young

people and assist with the work of the women. Such service is generally appreciated.

Women are increasingly finding their true sphere of usefulness in the ministry of the church. In spite of the glorious example of Maude Royden, there is no apparent increase in the number of women preachers, but in the administration of churches they are taking a larger part. Except in the larger churches there is every indication that the work of religious education will be permanently entrusted to their hands. A woman does not place herself in competition with the minister. She is usually adroit in her methods of handling the ministerial temperament. She will work more loyally under direction than will a man. Her instinct for teaching is likely to be better developed. The church staff of the future will be at least fifty per cent. feminine.

From the point of view of the man, the work of religious education is a better stepping stone than terminus. Salaries, it is true, are increasing. Some directors of religious education receive as much as forty-five hundred dollars a year. Here and there a man makes a permanent place for himself in the life of a church. In Illinois one director has remained with the same church for twenty years, outlasting three pastors. From Rhode Island it is reported that a director of religious education has retired because of old age. But such instances are conspicuous because of their rarity. Most men find it difficult to make a name for themselves in the ministry except as pastors. Whatever the ideal with

which they begin, their ambition usually leads them into the pulpit. On the other hand, the work of an assistant is an almost ideal preparation for the pastorate. Working with an older man, the recent graduate of the seminary has a rare chance to learn church administration and pastoral work under favorable conditions. He is also in a position to attract the attention of desirable churches. Many men who began as assistants have done well in the pastorate.

XIII

Changing One's Denomination

Every minister sometimes wonders if he is in the right denomination. The more intimate his knowledge of his own group of churches the more keenly conscious does he become of their weaknesses and their faults. Distant pastures are always tempting. Unfamiliar troubles look smaller than the difficulties with which we are well acquainted. An occasional chance to preach in a pulpit of another denomination is always an interesting experience. In certain moods every minister wishes that he could go to some church of which he had never heard before.

In these days theological convictions rarely bind a man to the church of his fathers. Creedal barriers have largely blown away. Expediency usually decides in which denomination a minister shall serve. A transfer of allegiance is sometimes featured as a demonstration of breadth.

No man can escape from the devil by crossing a creek, and neither can he get rid of his personal deficiencies by fleeing from one communion to another. If he has failed in one denomination, the chances are that he will fail in another. The shift from a familiar background to one that is strange will rarely make his going easier. Difficulties cannot be eluded by transferring one's ministerial standing to a new group.

A man who has succeeded in one denomination under some circumstances may amount to greater

heights in another. Some minds are stimulated by change. The new atmosphere may prove more congenial, and the opportunities for advancement more abundant. The general ministerial trend is from the smaller denominations to the larger, and from the conservative communions to the liberal.

The man who contemplates a change of denomination should face certain facts.

Except in those churches offering exceedingly meager compensation, the ministry is over-crowded. The immigration officials do not look with favor upon the entrance of more preachers into the United States. At least one English cleric found it expedient to list himself as a horticulturist when he passed through Ellis Island. For the first time in its history the United States promises to produce its own ministry. The theological seminaries of all denominations are well attended. The man who undertakes to shift from one denomination to another may find himself very much left out. In the clerical game of "pussy in the corner" he will play the part of "it."

Under present conditions a minister cannot leave his established connection without loss. He must either compromise or forfeit his right to a pension. Little of his reputation and standing will follow him across a denominational boundary line. For a prodigal preacher to return to the fold whence he has wandered is becoming increasingly difficult. So far as preferment in the church of John Wesley is concerned the Methodist who goes astray is forever lost. Other denominations are more lenient, but

the chances of a man regaining his former standing are slight.

The stranger in a denomination suffers from several handicaps. He commonly lacks the college and seminary associations which give a minister many of his staunchest friends. From necessity his acquaintance is limited. Time will be required for him to learn his way around in his new ecclesiastical pasture. He cannot expect the same official recognition as is accorded to one who has grown up in the family.

Two considerations may justify a transfer of denominational allegiance.

Some temperaments belong in certain denominations. No matter what Sunday School his parents sent him to, the man of aesthetic sense who loves ritual is a born Episcopalian. The logical chap who enjoys theology and has a keen relish for orderly procedure belongs with the Presbyterians. The independent soul with a burning message who seeks a free platform should affiliate with the Congregationalists. Most ecclesiastical wanderers find their way into one of these three churches. In the ministry a man belongs where he fits.

A larger opportunity may also justify a change. Because they offer slight chances of advancement, the smaller denominations are always losing ministers to the larger. The Reformed Episcopal church is a delightful organization, but a minister must wait for some one to die before he can make a change! Other groups suffer the same disability. Fortunate is the minister who is called from one denomination

to another by a definite opportunity. The larger churches with liberal traditions call their ministers from any ecclesiastical group where they may be discovered, regardless of denominational lines. At the top there is room for everyone, no matter what color coat he happens to wear.

Most men underestimate the changes which are involved in a transfer from one body to another. They imagine that if the documents are properly filled out and an opening discovered there is little more to do. But for many men it is a difficult matter to become truly acclimated in a new household of faith. Denominational manners and customs are both more elusive and more important than creedal statements and rules of procedure.

Few ministers realize how much they reveal the marks of their denominational training. A Southern layman once remarked, "I can tell a Methodist in the pulpit by the way he raises his hand." The mannerisms of a denominational migrant usually provoke nothing more than mirth, but sometimes they lead to real difficulties. A Disciples minister supplying a Congregational pulpit amused the congregation by saluting everyone as "Brother" and concluding every service with an invitation to unite with the church on the spot, a procedure which was contrary to both the custom and the constitution of that particular organization. A Presbyterian minister encountered serious difficulties in a Community church because he could not accustom himself to the idea of a layman presiding over the official board and the business meetings of the church. He tried to amend the constitution so that the minister

should preside, in accordance with the Presbyterian custom, and lost his job in the process. A Methodist sometimes has difficulty in another denomination because of his habit of appointing most of the officers of the church. One used to the Presbyterian form of government will often seek to settle matters in a board meeting which should properly go before the congregation.

A minister should not transfer from one body to another unless he is willing to change something more than his label. He should study not only the form of government but the habits of procedure of his new denomination. Much can be said for the Episcopal custom of asking a new recruit from another church to serve a novitiate with an experienced rector before undertaking to administer a parish of his own.

In the following chapters will be found some account of the methods used in locating ministers by the leading denominations. Both the formal procedure and the means actually used by ministers seeking a change will be outlined. All of us are curious as to "how the other fellow does it." One group can learn from the experience of another. In their dreams at least ministers shift about from one denomination to another, and it may be well for them to know aomething of the land into which they have meditated moving.

Denominational Methods

1. The Methodist Episcopal Church

Ecclesiastical organization finds its climax in Methodism. Possibly the church of Rome possesses a greater strength of stubborn resistance to change, but as a force for aggressive progress it cannot compete with the church of John Wesley. More than with any other group of Protestants the loyalty of both ministers and laymen centers in the organized movement rather than in the local congregation. The last preacher on the loneliest circuit feels that he is one with a mighty host. The habit of loyal cooperation is the breath of life in such an organization. The Methodist minister must either "play the game" with the denomination, or else quit.

Thanks to the genius of its organization, Methodism has been able to use to advantage the talents of divergent types of men. John Wesley came from the university, but many of the preachers associated with him were drawn from the mines and the fields of England. Under the banners of Methodism there have always been found men of academic education and men of little schooling. The knowledge of one has been used to supplement the practical experience of the other.

Theoretically, the Methodist minister has no employment problem. He is a member of some conference, and so long as his morals remain sound the conference undertakes to provide him with

employment. Somewhere a niche will be found for every loyal member of the organization. As one bishop has said, "I know that if I appoint some men to a church that the church will decline,"—but the men are appointed. Furthermore, the only chance a Methodist minister has of securing a better charge is to make a success of the church—or churches—which he has.

In common with the other Protestant bodies, Methodism now has an abundance of ministers. With every member of conference expecting an appointment a surplus of men might prove disastrous. This situation is being averted in several ways. In the past many churches have been served by students or supplied by part-time men. The present tendency is to appoint a minister to every charge, eliminating both the supply preacher and the student pastor. The churches are better served, but the path of the budding preacher is made more difficult. In conferences having educational institutions this measure has largely taken care of the ministerial surplus. In other conferences the situation has been met by raising the requirements for membership. At present it is exceedingly difficult for a minister from another denomination to secure admission to a Methodist conference. For those who grow up in the fold the equivalent of a college education is generally required, while many applicants come with their master's degree.

The result of these circumstances has been to greatly alter the type of Methodist minister. Educationally the pastors of the larger churches compare

most favorably with those of other denominations. Methodist leadership is well trained. On the other hand, something has been lost in the way of intimate acquaintance with life, practical common-sense, and contagious enthusiasm. There is still need of the "rough diamond," and his place in Methodism should be safe-guarded.

In theory conference appointments are made by the presiding bishop on advice of his cabinet, consisting of the district superintendents. How arbitrarily this is done depends upon circumstances. Neither the smaller churches nor the less able men can expect to have much choice in the matter. The men go where they are sent, and the churches accept what comes. The larger churches and the stronger men are allowed an increasing voice in their disposition.

The Methodist "itinerancy" was designed to meet the religious needs of the small towns and open country. The growth of large cities in the northern states led to the abolition of the time limit upon pastorates. Strong urban churches cannot be developed by a procession of preachers. Longer pastorates have produced large city churches. Most Methodist ministers still move every five or six years, but here and there a man continues for a long period. One bishop reports the appointment of the same man to the same church for the thirty-first time! Some of the larger churches even enter into contracts with their pastors covering a series of years—usually to protect building projects.

Although they do not extend formal "calls," the larger Methodist churches can generally secure

the appointment of any man whom it desires as its pastor. The common custom is to send a committee to tell the bishop what is wanted. If the man asked for can be appointed without disturbing too many other arrangements, it is done. If this is impossible, the bishop explains the circumstances to the committee, and the church looks elsewhere.

The procedure of a large Methodist church in looking for a pastor is quite informal. Churches that feel they can have their own way rather enjoy exercising their prerogatives. In every large congregation there are men who travel about the country on business. If they hear of a likely man, they will take pains to drop in on him from time to time. Distance undoubtedly lends enchantment to the view. Churches are prone to overlook desirable men near at hand to seek reputed "wonders" from a distance. The new pastors of the larger churches are usually "conference transfers," thus upsetting the older custom of a minister spending his entire life in one conference and gradually working up from the bottom to the top.

Local congregations are often willing to take the advice of former pastors as to whom they should seek. In Methodism men quite frequently nominate their own successors. Friends naturally look out for each other's interests, with the result that certain cliques can sometimes control the appointments to a number of the more desirable charges.

The present tendency in the Methodist church is towards a greater emphasis upon preaching. In such an elaborate organization the task of administration must always be performed efficiently, but

the churches are asking for ministers who can preach as well as do the denominational chores. The people want a real message on Sunday. There is also a hunger for more lovely forms of worship.

A Methodist church has little difficulty in getting rid of its minister. Rarely does the situation arise which is common in other bodies when both minister and church desire to part, but must oftentimes wait for months or years before an opening occurs. Under the Methodist system the question of a minister's continuance with a church comes up every year. If either he or the church desires a change, it can be had without jeopardizing his employment. So long as a Methodist minister behaves himself and is reasonably effective, he is certain of some sort of an appointment.

Yet with all this machinery bitter rows sometimes accompany the departure of a pastor. In one church a storm broke in the middle of the conference year. The "buck was passed" from the pastor to the official board, from the official board to the presiding elder, from the presiding elder to the bishop, and from the bishop back to the pastor. A little courage and forthright honesty anywhere along the line would have saved much grief.

The Methodist Episcopal Church is a marvellous organization, but its ultimate success depends upon the calibre of the men who operate the machinery. The standard is already good, and it is becoming higher with every passing year.

The Methodist Episcopal Church has 26,000 churches, 18,000 ministers and 4,592,000 members.

2. The Methodist Episcopal Church, South

Most of the differences between the northern and southern branches of Methodism are due to the rural nature of the Southland. More than in any other section of the United States the people live in the towns, villages, and open country.

To serve her thousands of small rural churches the Southern Methodist church still finds it necessary to admit to her ministry many men of scant academic training. She has her scholars; she also has an abundance of "rough diamonds." The Southern church is in no danger of being over-intellectualized. The steady employment which is promised to the man admitted to conference tends to attract the type of minister who appreciates the assurance of a permanent job.

To a multitude of preachers serving in remote charges the annual conference is the event of the year. Then do they see their friends; then do they receive a bit of inspiration; then do they get their assignment for the next twelve months.

Because of the abundance of small churches and the scarcity of large ones the power of the bishops is much greater in the southern church than in the northern one. Bishops are still bishops in the South. Even the larger churches do not always get what they want, and Episcopal autocracy is not entirely unknown.

The southern church retains the semblance of a time limit. After four years a minister cannot be reappointed to the same charge except with the consent of everybody "up-stairs and down,"—the bishop and his cabinet of presiding elders being

the upstairs, and the official board of the local congregation being the down-stairs. Long pastorates are permitted rather than encouraged.

The path of the young minister in the Southern Methodist church is not easy. He must serve his novitiate on small charges, frequently "out in the sticks." He progresses as he commends himself to the older men who occupy the positions of power. Loyalty to the denominational program, particularly in regard to finances, is the common highway to preferment. One young man who had been brought up in a Southern Methodist parsonage gave the following prescription for success in its ministry; "Reduce your local expenses to the lowest amount possible, feed the benevolences with every cent you can find; pay the apportionment for conference claimants in full, even though it comes out of your own pocket." But he who persevers will commonly arrive at a position of prestige and power. In the cities the Southern Methodist church has many ornate edifices with large popular congregations. They afford the preacher a rare opportunity.

The Methodist Episcopal Church, South, has 16,000 churches, 8,000 ministers, and 2,567,000 members.

3. The Free Methodist Church

Religious fervor characterizes the Free Methodist movement. It endeavors to perpetuate in the present the emotional zeal which marked the Methodist movement of fifty years ago.

Although somewhat akin to the Pentecostal and Nazarene churches in its general appeal, the Free

Methodist denomination places a greater emphasis upon discipline and organization. The Free Methodist people have a marked church consciousness. Like John Wesley of old, they seek to combine methodical ways and religious zeal.

The form of government is a modified Methodism. Laymen have equal representation with the ministers in both the annual and general conferences. The assignment of pastors is worked out by a committee of presiding elders and laymen meeting behind closed doors. A time limit of three years of service in one church is still in force, but in case there is sickness in the minister's family, a new church has been built, or some other emergency has arisen, a man may be sent back to the same charge for a fourth year. The bishops are not responsible for the appointment of pastors. They are elected for a term of four years, but are habitually reelected.

Salaries are low in the Free Methodist church. Religious zeal is the only consideration which attracts young men into its ministry.

The Free Methodist Church has 1,200 churches, 1,300 ministers and 40,000 members.

4. The United Brethren in Christ

The religious movement known as the United Brethren in Christ arose among the German settlers in Pennsylvania during the last years of the eighteenth century under the leadership of Phillip W. Otterbein and Martin Boehm. Except in a few sections the use of the German language has been discontinued but the ancestral conservatism and warm-hearted

piety still survive. The movement is for the most part rural, with its greatest strength in Pennsylvania and Ohio. The denominational headquarters are at Dayton, Ohio.

In organization the United Brethren are a modified form of Methodism. The annual conferences are composed of equal numbers of ministers and laymen, and elect the presiding elders. The appointment of ministers is worked out by the presiding elders with the approval of the presiding bishop, but without the major responsibility resting upon him. So far as possible the churches are given the pastors whom they desire. The bishops are elected for a period of four years, but the custom of reelection prevails.

Although the time limit has been abolished, neither the ministers or churches are accustomed to long pastorates. A minister's membership in the annual conference does not mean as much as in the Methodist church; pastors have even been known to resign their charges in the middle of the year. The emphasis is generally upon pastoral work rather than preaching.

The United Brethren in Christ have 3,700 churches, 2,200 ministers, and 396,000 members.

5. The Evangelical Church

Out of the evangelistic work of Jacob Albright among the German immigrants who settled in the United States at the beginning of the nineteenth century has come the organization which bears the rather non-distinctive title, "The Evangelical

Church." It represents the reunion of the groups formerly known as the Evangelical Association, and the United Evangelical Church.

Although the use of the German language has been generally discontinued, the general background of the group is German. They are a substantial folk, with a hearty evangelistic spirit and an increasing appreciation of a thoroughly educated ministry.

The form of organization follows the general outlines of the Methodist system, but with several minor variations. The bishops are chosen for a term of four years, but are usually reelected as a matter of course. However, the possibility of failing to be returned to one's office has a restraining effect upon episcopal autocracy. The annual conferences both elect and station the presiding elders. The laity have equal voting power with the clergy in the annual conferences, but their votes are usually cast in favor of the established order. The appointment of ministers is worked out by the bishop and presiding elders. The local congregations are not at all backward in telling the denominational officials whom they desire as pastor. A time limit of seven continuous years in one charge is still in force. Various devices have been employed to get around this provision, such as leaving a church "to be supplied" at the annual conference, and having the same pastor appointed to the church about ten days later! The term "mitigating circumstances" has been found sufficiently elastic to evade the official rule when common sense made such an evasion imperative.

Evangelistic fervor is still the high road to success in the Evangelical Church. Salaries are low, and men are rarely received from other bodies—although many men trained in the Evangelical Church have made their way in other denominations.

The Evangelical Church has 2,184 churches, 1,990 ministers, and 218,000 members.

6. The Church of the Nazarene

Like every other organism, a religious denomination tends to pass through a certain life history. Most religious movements arise among working people who are scantily blessed with both learning and money. Their first meeting places are barren halls and second-hand churches. Great enthusiasm is usually matched by a narrow outlook on life. But the converts prosper and their children receive an increasing measure of education. The tendency is to erect better houses of worship, install pipe organs, and finally hire a quartet. By the time a church has attained to paid music its early fervor has faded into a broad tolerance, and it has lost contact with the working class from which it sprang. The older a denomination becomes the more orderly are its ways and the more harmless its gospel.

Three hundred years ago the staid Congregationalists were a group of turbulent fanatics. John Wesley would never recognize the movement which he initiated in the intellectually inclined Methodism of today. In our own time the pristine zeal of the Disciples has cooled until now they even admit that they are a denomination like every other ecclesiastical

body. But every time a religious group moves up a notch or two in the social and educational scale it leaves a vacuum to be filled by some new and enthusiastic movement. Apparently every generation needs a John Wesley to preach to its neglected classes. Even today there are multitudes of people who are immune to the appeal of the conventional denominations.

The Nazarene church is the Twentieth Century edition of early Methodism. As an organized movement it is only twenty-five years old. It is strongly evangelistic, emphasizes the doctrine of Holiness, and sometimes allows its enthusiasm to express itself in what the by-stander regards as plain noise. Its original constituency was among wage workers, but already the movement is erecting imposing edifices and recruiting a following among the substantial middle class.

The organization of the Nazarene church is a modified form of Methodism, with both general and district "superintendents." The district superintendent does not hold quarterly conferences, but he visits each congregation as he has opportunity, and generally presides at the church meetings when the relationship between pastor and people is under consideration.

In securing a new pastor the initiative lies with the official board of the local congregation. When they find a man whom they desire his name is sent to the district superintendent for approval. This official cannot name pastors for the churches, but it is almost impossible for a man to secure a church

without his approval. From the district superintendent the name comes back to the local church to be voted upon in a meeting of the congregation. The continuance of a minister in office is decided by the congregation some three months before his year is up.

Nazarene churches usually call their ministers on the basis of a certain wage per week, with seventy-five dollars and house as the higher limit, although some men work on the basis of a free-will offering, especially when a church is young.

Ministers from other denominations have often been welcomed to pastorates in the Nazarene Church. If a man is young, willing to get along on a little money, and able to adapt himself to the swing of the movement, he will prosper in it. Older men find it difficult to adjust themselves to its methods.

The Nazarene church has 1,583 churches, 2,855 ministers, and 68,000 members.

7. The Presbyterian Church in the U. S. A.

Methodism is organized for efficiency; Presbyterianism for logic. The aim of the Methodist system is to get something done, while the genius of the Presbyterian system is to see that all things are done in an orderly fashion. A Methodist denominational gathering is a mobilization of forces, while a Presbyterian meeting is usually an "ecclesiastical court." Presbyterianism boasts more ecclesiastical lawyers than any other church.

Under the Presbyterian system the presbytery is the centre of power. Every important action of the

General Assembly must be sent down to the presbyteries for approval. Students for the ministry must place themselves "under the care" of some presbytery. The minister does not hold membership in the local congregation, but in the presbytery. In all matters of discipline a pastor is subject to the presbytery rather than to the church over which he is set. In theory, presbytery has entire power to install and dismiss pastors and name stated supplies for any congregation. In practice, this power is practically never exercised except at the request of the session of a church. But no pastoral relationship can be entered upon or broken without the consent of presbytery. Presbyterian pulpits are open to any acceptable person for occasional preaching, but no minister may be legally engaged to supply a church for any length of time without the approval of presbytery. The formal recognition of presbytery must be had for every phase of the pastoral relationship.

A variety of agencies exist for locating ministers in vacant pulpits.

Under Presbyterian polity the governing board of the local church is the session, over which the pastor presides. When a minister is dismissed from the pastorate of a church, the presbytery appoints some neighboring pastor as "moderator of the session" of the vacant church. His task is to preside over the meetings of both the session and the church and to aid them in the securing of a minister. If the moderator of the session enjoys the confidence of the church he may have considerable influence in the selection of the next pastor.

In each presbytery there is a committee on vacancy and supply which is supposed to confer with both ministers and churches in regard to the location of men. The moderator of the session of a vacant church should serve as a connecting link with this committee.

Some years ago an attempt was made by the Presbyterian Church of the U. S. A. to solve the problem of locating ministers by establishing a national "Committee on Vacancy and Supply" to serve as a clearing house of information. After each meeting of presbytery the clerk is required to send to the national committee a list of vacant churches, together with the names and addresses of the moderator and clerk of the session in each instance. This information is then made available to any pastor who desires to make a change. A Presbyterian minister can easily keep himself informed as to the vacant churches, the salaries which they pay, and the names of the responsible officials. The result of this system has been to encourage a great deal of miscellaneous letter-writing, but the general opinion seems to be that it has done more to reduce the postal deficit than to solve the problem of the churchless pastor and the pastorless church.

As in most denominations, there are full-time officials responsible for church extension in the various geographical areas. These men are directly concerned with the securing of pastors for all churches receiving denominational funds, and are consulted by many of the other congregations. They are more likely to have the ear of the responsible leaders of a vacant church than anyone else. For the smaller

churches at least, the wisest approach is through them rather than by writing direct to the church.

In spite of all this machinery, a vacant church is likely to do much as it pleases. It may take advice, or it may not. No official can impose a candidate upon a congregation. The usual procedure is for the pulpit committee to present their choice to the session, the session to submit the matter of a call to a congregational meeting of the membership, and then ask the approval of presbytery. There have been instances when the congregation has refused to ratify the choice of the session.

In choosing their pastors Presbyterian churches are likely to take some account of a minister's theological tendencies. Conservative spirits will find themselves more at home in Philadelphia and Pittsburgh, while liberals are more heartily welcomed in New York and Cleveland. Educational standards are generally high. The genius of the Presbyterian church produces laymen of staunch character. The minister must be prepared to adjust himself to strong personalities in the pew.

Except under unusual circumstances the pastor of a Presbyterian church is installed by presbytery with the expectation of permanence. The question of a minister's continuance in office is not ordinarily raised. If a church grows weary of a minister it may seek to secure for him a call to some other field of usefulness. In times past preachers of whom the laymen were tired have sometimes been promoted to the faculties of the theological seminaries, or to some secretaryship. If there is trouble in a

church, an appeal can be taken to presbytery, and the minister can usually count upon receiving fair treatment.

Many men from other denominations have entered the Presbyterian church. Under some circumstances a minister of another denomination may be permitted to serve as a "stated supply" for a short period of time, but no man can be installed as pastor of a Presbyterian church who is not a member of presbytery. For admission to presbytery a minister from another denomination must present proper credentials, give assent to certain constitutional questions as to belief, and agree to submit himself to the Presbyterian form of government. In some presbyteries an inquiry will be made as to his educational qualifications.

The Presbyterian Church in the U. S. A. has 9,300 churches, 9,700 ministers, and 1,885,000 members.

The National Committee on Vacancy and Supply may be addressed at 516 Witherspoon Building, Philadelphia.

8. The Presbyterian Church in the U. S. (Southern)

The Southern Presbyterian Church is composed of the elite in a portion of the country where social distinctions mean much. According to the prevailing local standards her people are both educated and wealthy. Their temper is thoroughly conservative.

The most obvious difference between the Southern Presbyterian Church and the larger body is that

the former has neither revised nor in any way mitigated the binding nature of the Westminster Confession. An occasional heresy trial is still held in the Southern church. Fear of the modernism to be found among some of the ministers of the northern Presbyterian group is probably the chief hindrance to the union of the two bodies.

The Southern Presbyterians have no machinery for the specific task of settling ministers in churches. The churches desire men who are perfectly sound in the faith, who have been trained in the classics, and who possess both social and oratorical gifts. Family ties and personal acquaintanceship are of great help in securing churches. In one of the most prominent pulpits of the denomination a son has succeeded his father in the pastorate.

The Presbyterian Church in the U. S. has 3,591 churches, 2,280 ministers, and 439,000 members.

9. The United Presbyterian Church

The Scotch-Irish have provided the racial stock for the United Presbyterian church. Originally this group was opposed to membership in secret orders, the use of instruments in the church service, and the singing of anything except psalms. But beginning with the very patriotic and quite harmless G. A. R., lodges of one sort or another have been tolerated until today a man can belong to all the orders and still be in good standing in the United Presbyterian Church. Instruments were first introduced to guide the voices of the children in the Sunday School, but gradually their elders have

availed themselves of mechanical helps in the making of music. To-day, when a United Presbyterian church lacks a pipe organ, it is a matter of poverty rather than conviction. The psalms were paraphrased with increasing ingenuity and freedom until the general assembly recently decided that hymns might legally be sung in the churches.

Despite such changing customs, the United Presbyterians continue to be theologically orthodox. They have been slow in seeking union with other denominations, but many of their leaders would welcome a merger of the various Presbyterian bodies.

These churches follow the usual Presbyterian form of organization. Most of the presbyteries have a superintendent of missions who serves as a go-between for pastoral settlements. The people desire a friendly pastor who will promote the prosperity of the congregation rather than a spectacular pulpit orator.

The United Presbyterian Church has 902 churches, 958 ministers, and 171,000 members.

10. The Reformed Church in the United States (German)

True to its ancestry, the German Reformed Church is a substantial institution. Her places of worship are sturdily built and scrupulously scrubbed. Her ministry is thoroughly trained. Careful pastoral work is preferred to spectacular preaching. Members are recruited by means of the confirmation class rather than the evangelistic appeal. The most popular way to enter the German Reformed church is to grow up in it.

The strength of this denomination is concentrated in a few localities—Pennsylvania, Ohio, and Wisconsin. The Eastern congregations have long since forgotten the German language. In Ohio German services persist, although most of the worship is in English. The western churches are more likely to retain the tongue of their fathers.

The theology and practices of the church vary with their location. The Pennsylvania churches are "high church" in their liturgy but broad in their doctrine. Ohio is more conservative in its teaching but simpler in its worship, while some theological sticklers are to be found in the northwest.

The scheme of organization is quite similar to that of the Presbyterian church except that the classis takes the place of the presbytery, and that the denomination has remarkably few paid officials. Committees from the classis perform many of the functions which are usually entrusted to state and district secretaries. Aside from the general secretaries at Philadelphia and the editors of the church papers, the Reformed church has no overhead.

The constituency of the German Reformed Church comes from the substantial middle class. The minister is not expected to supply the congregation with a series of new experiences, but is looked to as a pastor and friend. The man who is genuinely helpful to his people will generally remain for a long time in one parish. There is less uneasiness on the part of both churches and ministers than in most American denominations.

Machinery is provided for affecting pastoral changes. Once a year every minister has the

opportunity of notifying the synodical committee on vacancy and supply if he desires a new charge. A confidential list of men willing to move is then prepared and sent to the committee on vacancy and supply of each classis. When a minister resigns, this committee offers its services to the vacant church. As the opportunity arises the names of men who desire to move are suggested to pastorless churches. There is nothing compulsory about this arrangement. Churches may call men who are not looking for a call, and ministers may make their own approach to vacant churches. Sometimes the name of a man will remain on the list of those desiring a change for many years without any opportunity offering itself to him. But in many instances the committees on vacancy and supply are able to affect changes in an orderly and unembarrassing way.

The Reformed Church in the U. S. A. has 1,735 churches, 1,330 ministers, and 351,000 members.

11. The Evangelical Synod of North America

Although the connecting ties have long since been severed, the Evangelical Synod of North America is the child of the state church of Germany. Like the mother church, it is a fusion of Lutheran and Calvinistic elements. In the United States the Evangelical churches stand midway between the Lutheran bodies on the one hand and the German Reformed churches on the other.

Possibly because of its mixed ancestry, this denomination has a lurch towards liberality. Theo-

logical questions are not raised in the settlement of pastors. Apparently there are few limits to the freedom of thought which is allowed. The fame of Reinhold Niebuhr has attracted not a little attention to the church which produced him, and which still holds him in honor.

The strength of the Evangelical church lies in Illinois, Wisconsin, and Missouri. Most of the churches are still bi-lingual, but the rising generation of both laymen and pastors are receiving their training in English.

Traditionally, "Herr Pastor" occupies a position of great dignity and power in an Evangelical church. He is likely to be more of a priest and a pastor than a prophet. Because of the honor in which the office is held he is forgiven many minor faults. Long pastorates are frequent. In one important area it was said, "Most of our recent changes have been caused by death."

The organization of the church is quite simple. Only a few general officials are paid a salary. All North America constitutes one synod, which is divided into a number of districts. Young men are recommended for ordination upon their graduation from the theological seminary. When permission is received from the president of the general synod the actual rite is performed by a group of ministers.

When a pastorate becomes vacant, the church is supposed to communicate with the president of the district—usually the pastor of a prominent church who is charged with the oversight of a given area. The president of the district sends the church a

list of men who are available, and whom he considers fitted for the church. The congregation then invites men from this list, or others who have been called to its attention, to come and candidate. The larger churches often disregard the district president and look for a pastor wherever he may be found.

The Evangelical Synod of North America has 1,300 churches, 1,197 ministers, and 336,000 members.

12. The Reformed Church in America (Dutch)

The Dutch Reformed Church in the United States is the result of two tides of immigration—first the Dutch colonists who originally settled in New York and New Jersey, and in more recent years the immigrants from Holland, who have generally gone to Michigan and Iowa. The result is a very distinct cleavage in the denomination.

The eastern churches are old, often richly endowed, and usually liberal in their theology. They have long since forgotten the Dutch language. In some instances these churches are more conspicuous as historical monuments than as present forces in the life of the community. The larger churches, such as the various "collegiate" congregations of New York City, call their pastors from all denominations. Their constituency is American rather than Dutch.

The western churches are much closer to Holland than the eastern. The use of the Dutch language is quite common. As in all immigrant churches, theological tendencies are conservative. Each congregation is a homogeneous social unit, with the result that the life of the church has much vigor.

Long pastorates are the rule in the Dutch Reformed church. The burden of parish administration rests upon the laity rather than upon the clergy. The minister is expected to do little more than preach and visit the people. High pressure methods of church promotion have not yet disturbed this group. The churches being largely family affairs, the recruiting of the membership takes care of itself.

The government of the Dutch Reformed Church is Presbyterian in form, but with exceedingly little ecclesiastical overhead. Paid secretaries are few. The churches largely supervise themselves. Recently a committee on vacancy and supply has been instituted whose function is to recommend ministers to vacant churches, but as yet it has not achieved any high degree of success. The eastern churches follow their own devices in finding pastors; the western congregations look for men who are trained in the Dutch language.

The Reformed Church in America has 741 churches, 808 ministers, and 151,000 members.

13. The Christian Reformed Church

The Christian Reformed Church is an orthodox supplement to the Dutch Reformed body. Originally it represented a group of independent seceders from the state church of Holland. When members of this independent Dutch church first came to the United States they threw in their lot with the western wing of the Dutch Reformed Church. Later they became frightened by the liberality of the eastern churches of that body, and withdrew

to form a separate organization with headquarters at Grand Rapids, Mich.

Most of the Christian Reformed Churches are bi-lingual, conservative in theology, and composed largely of fairly recent immigrants from Holland.

Candidates for the ministry are passed upon by a "Board of Curators" of the denomination, and then recommended to the local congregations through a notice in the denominational paper. After a young theolog has thus made his bow to the churches, and presumably secured a charge, he is supposed to make his way thereafter by personal acquaintance. Being a comparatively small family, churches and ministers know each other thoroughly.

The Christian Reformed Church has 261 churches, 270 ministers, and 50,000 members.

14. The Protestant Episcopal Church

The Protestant Episcopal church is the most ornate of ecclesiastical organizations. Men with colorless names, such as Smith and Jones, seem to avoid her priesthood, while most of her clergy bear cognomens suggesting a distinguished ancestry. The titles of the church increase the impressiveness of her officers. An archdeacon is "Venerable," the dean of a cathedral, "Very Reverend," a bishop, "Right Reverend," and the presiding bishop, "Most Reverend." Clerical garb is customary with Episcopal clergymen. As one man confessed, "When I go into the city my clothes make a great difference in the attitude of the crowd towards me. In ordinary apparel, I am unnoticed; but when I wear a clerical

collar I can feel the attention which the people pay me." The vestments worn in the conduct of the services are such as to make any man appear imposing.

Behind these symbols lies a thought. Episcopalians conceive the church to be something larger and better than the people who chance to compose it at a given time. Because he is a representative of this unseen fellowship the clergyman is set off from the laity in a number of ways.

On becoming rector of an Episcopal church a man steps into a position of established authority. The office both shields and magnifies the man. When a priest is instituted rector of a parish by the bishop his tenure is theoretically for life. So long as he abides by the rules of the church and refrains from conspicuous heresey or immorality he cannot ordinarily be removed except with his own consent. His contract with the vestry permits him to collect his salary by legal process. The amount named in the call may be increased, but cannot be decreased. He enjoys large liberty in the administration of the parish.

Those below the rank of rector are not protected in their tenure. Curates receive their positions by invitation of the rector but by vote of the vestry, and can usually be dismissed at will. Until a church attains to financial self-support it is called a "mission" and the incumbent is appointed by the bishop. A clergyman may go to a parish for a short term as "priest in charge."

Because there is no legal and direct way of getting rid of a rector a parish is sometimes tempted to

resort to underhanded methods of unseating its spiritual head. Small churches will wear down the spirit of their rector by starvation and neglect. Larger parishes will encourage a man to move by making his position socially uncomfortable. The canon law cannot protect a rector from the ill-will of his people. The salaries paid in the Episcopal church range from great liberality to extreme meagerness. As in every church, some men are happy and successful, others uneasy and dissatisfied.

For a highly organized church the procedure of the clergyman who desires a change is little defined. The obvious course is to confer with the bishop of the diocese, who may be able to assist a man to another parish. The larger the diocese and the more sympathetic the bishop the better the chance of securing employment through him. Among the bishops there is great variety, both as to churchmanship and human qualities. If a clergyman finds that he is not at home in one diocese it is his privilege to flee unto the next. Somewhere in the Episcopal church almost every type of man can find a congenial bishop.

But the power of a bishop to locate the clergy is exceedingly limited. The canon law requires that he be notified when a rector resigns his parish. It is customary for the bishop to make some recommendation to the vestry of a vacant parish, but vestries commonly exercise their legal right to disregard the advice of the bishop. For a parish to call the man whom the bishop proposes is said to be quite unusual.

Most of the clergy are dependent upon their friends when in quest of preferment. A common

device is for a man to write to his seminary classmates to watch for a suitable opening for him. In the attempt to remedy a deplorable situation one of the denominational papers, "The Churchman," conducts a bureau for introducing clergymen and parishes to each other. The address is "The Cleric's Service Bureau," 2 West 47th Street, New York City.

A rector is called in the name of the parish, but by vote of the vestry. The matter may or may not be discussed in a parish meeting. The decisive action is taken by the vestry on its own responsibility. The bishop has the legal right to refuse to receive a man into the diocese who is displeasing to him, but this is practically never done. The clergyman whom the vestry calls can count upon being duly instituted by the bishop.

An experienced official of the Episcopal church gives the following qualifications as commonly desired by a parish in search of a rector.

Presentability is assumed as a pre-requisite for success in the Episcopal church. Sissified dandies are discriminated against, but a priest is expected to dress appropriately and to conduct himself with grace and ease on all social occasions.

Preaching ability is put in the first place by most churches. Old fashioned oratory and long sermons are hopelessly out of style, but the man who can "say something in twenty minutes and then stop," is much sought after.

Pastoral care is expected in the Episcopal church. Failure to keep up his calling has caused the down-

fall of many a rector. He need not make long visits, but the people desire a personal contact with their spiritual guide.

Increasingly the churches are asking that a rector be sufficiently trained in the principles of religious education to intelligently direct the church school.

Many ministers of other denominations ultimately enter the Episcopal church. A man contemplating such a step should seek a broad-minded bishop. He will find his pathway much easier in some dioceses than in others. His ministerial standing will be entirely disregarded, but his professional training will be utilized almost immediately.

Three steps are required by the canon law for entrance to the Episcopal priesthood. A man may be confirmed one day and ordained deacon the next, but a year must commonly elapse before he can be ordained priest. During this time his academic training will be looked into, and he will be required to take certain canonical examinations, the most important of which is in theology. Meanwhile he may be permitted to preach by license of the bishop, although he cannot administer the sacraments until he is ordained priest. The usual custom is for a minister coming from another denomination to serve on the staff of some large parish for a year or more so as to become thoroughly familiar with the Episcopal ritual and customs before undertaking to administer a church of his own.

The Protestant Episcopal Church has 7,845 churches, 5,830 ministers, and 1,190,000 members.

15. The Reformed Episcopal Church

The Reformed Episcopal Church is a small body which has produced some striking men, and which has some strong congregations, largely in the vicinity of Philadelphia. The church was organized in 1873 as a protest against the high church tendencies of the Protestant Episcopal Church.

The Reformed Episcopal Church offers a unique combination of a dignified churchliness, a liturgical service, and an evangelical spirit. Her clergymen wear gowns and use a prayer book, but they are known as "ministers" rather than as "priests." A barren communion table takes the place of the altar. Mixed quartets often furnish music. The prevailing thought of the church is conservative, but the primary emphasis is upon a warm evangelical spirit.

This church has always prided itself upon the closeness of its fellowship with other evangelical denominations. Both members and ministers are freely received and dismissed upon their credentials. Because of the limited opportunities of a small group of churches her ministers often transfer to other bodies, while her churches freely call men who have been trained in other denominations. In making changes both churches and ministers consult the bishops, but their authority is entirely advisory.

The Reformed Episcopal Church has only two bishops in the United States.

Bishop Robert L. Rudolph, 103 South Thirty-sixth Street, Philadelphia.

Bishop C. W. Peach, 114 Ardsley Road, Upper Darby, Pa.

The Reformed Episcopal Church has 40 churches and 9,000 members.

16. The Lutheran Bodies

The Lutherans are the most divided of the Protestant groups, and the divisions are utterly bewildering to the outsider. The double use of the term "synod" is especially confusing. In the United Lutheran Church it signifies one division of the national body, usually following the state boundaries. In the other groups the synod is an independent body with congregations in many states besides that mentioned in the name. The most striking instance is the "Missouri Synod," which covers a large portion of the country.

These divisions have two sources; different tides of immigration and differences in the interpretation of Lutheran creeds and practices, although the creedal platforms of the different bodies are quite similar. Locally the different varieties of Lutherans have little to do with each other. In some of our cities the ministers of the United Lutheran church do not even know the ministers of the Missouri Synod churches by sight.

All the important bodies, however, co-operate in the work of the National Lutheran Council. This organization was created as an agency for war work, but has continued to render relief to the Lutheran churches of Europe and as an agency for Lutheran publicity. It makes no endeavor to fuse

the various bodies into one organization, but it has done much to create a common Lutheran consciousness.

One characteristic common to all branches of Lutheranism is that long pastorates prevail. In a religious census most Lutherans will give the name of their pastor rather than the title of their church. They think of themselves as belonging to "Ernsberger's church" rather than as communicants of the Church of the Messiah.

The Lutheran minister is primarily a pastor, and secondarily a priest and preacher. He preaches the Word and administers the sacrament feeling that both are ways of fulfilling the command, "Shepherd my sheep!" His relation to the families of his parish is somewhat like that of the old-style family doctor to his patients. The ideal of the Lutheran pastor is expressed by the German word "seelsorger." The cure of souls is his first concern. The emphasis upon baptism and confirmation brings the minister into intimate personal relations with his people. His efficacy as friend and adviser is in proportion to the length of his sojourn with a church. As a result, he moves but rarely.

While every Lutheran congregation calls its own pastor and manages its own affairs, yet every Lutheran body provides for some degree of supervision of both churches and ministers. The local denominational official is supposed to keep in close touch with each congregation. When a minister receives a call to another church, or tenders his resignation, he is expected to notify his ecclesiastical

superior at once. Public sentiment insists that both churches and ministers "play the game" with the denominational officials.

There are three large and significant divisions to the Lutheran group.

I

THE UNITED LUTHERAN CHURCH

This is both the largest and the most liberal of the Lutheran bodies. Its strength is in the east, where many of its congregations enjoy both age and prestige. With a constituency that has been long in the country, the United Lutheran Church does not hold aloof from other Protestant bodies. Both members and ministers from other orthodox bodies are received upon their credentials.

In the United Lutheran Church the president of the synod is charged with the supervision of the local congregations. Usually, although not always, he is a paid servant of the denomination giving all his time to the churches. When a church becomes vacant he suggests to the proper authorities the name of some minister whom he believes to be suited to its needs. The officers of the congregation either accept or reject this suggestion. In the latter instance, another name is presented by the president of synod, and so on until a pastor is chosen. Care is taken to mention only one man at a time.

In all Lutheran bodies the pastor is called by vote of the congregation. The local church may disregard the suggestions of the president of synod—

yet in perhaps eighty per cent. of the vacancies the man called is suggested by the denominational official. The theory is that the president of synod knows more about preachers than do most church members. The success of the system is evidence of the sagacity of the men who administer it.

The United Lutheran Church has 3,679 churches, 2,944 ministers, and 890,000 members.

II

THE MIDDLE GROUP

A merger is now under way which will unite the Joint Synod of Ohio, the Iowa Synod, and the Buffalo Synod into a new body, which has not yet been christened, but which will probably be called The Evangelical Lutheran Synod of North America. It represents a group of churches that stand midway between the liberality of the United Lutheran Church and the conservatism of the Missouri Synod. Because of their central position in regard to faith, this group claims to be closer to the foreign churches than either of the wings of Lutheranism. These churches are thoroughly orthodox in theology, close their pulpits to non-Lutheran ministers, and restrict the communion to those who have been confirmed in their own body. They are suspicious of lodges, but not actively antagonistic.

The president of the district has charge of the relations between ministers and churches. He offers to vacant churches a slate of possible candidates, but they are free to look elsewhere if they so desire.

Except in the extreme west he gives all his time to the care of the churches. One of his distinctive activities is conducting "visitations." He preaches before a congregation and then holds a conference in which the welfare of the church and its relation to the work of the denomination are freely discussed. If there is any friction between pastor and people the president of the district will sense the situation and affect such adjustments as may be possible. However, the fact that he conducts a visitation does not mean that there is trouble in the air. He is simply performing a part of his regular duties.

This new body will have 1,970 churches, 1,374 ministers and 314,000 members.

III

The Synodical Conference

The Synodical Conference is a federation of the Missouri Synod, the Joint Wisconsin Synod, and a couple of smaller groups. It represents the ultra-orthodox wing of Lutheranism.

Historically, the Missouri Synod churches arose as a protest against the union of Lutheran and Reformed elements to form the state church of Germany. In 1838 five ships laden with objectors to this union sailed for New Orleans. One ship was lost at sea; the passengers on the other four continued their journey to St. Louis, where they established the Missouri Synod.

The desire for strict orthodoxy in belief has created exclusive practices. In addition to the

closed pulpit and the closed altar, most congregations object to their members affiliating with secret orders. Two reasons are given; that the lodge ritual involves religious worship in which men who are not orthodox Christians participate, and that the teachings of the lodge with their emphasis upon the moral virtues point towards salvation by works rather than by faith.

Many congregations maintain parochial schools, and some churches insist that their young people have their education under Lutheran auspices from first grade through college. One effect of a parochial school is to reduce the amount of money available with which to pay the minister's salary. On the other hand, such a school strengthens a parish by making it a social unit.

In these churches the district president is usually the pastor of a prominent church. In some instances an assistant is engaged to relieve him of some of his local duties. In a few districts he gives all his time to the work. It is sometimes argued that by using part of the time of an active pastor the churches secure a higher grade of leadership than if they employed a full time man.

When a church becomes vacant, the congregation chooses some neighboring pastor to act as "vacancy pastor," rendering such pastoral service as may be feasible and assisting the church in its search for a new leader. The president of the district is usually invited to submit a slate of available candidates, from which the congregation may either take its pick, or else look in other directions. As the church usually pays the moving expenses of the new pastor

the smaller congregations tend to call some one who is near at hand.

A young minister described the theory behind the pastoral relationship in these words, "God forms the pastoral tie, and only God can dissolve it." An older man explained that the divine will was supposed to express itself through a majority vote of the membership, but that all the churches were not thoroughly instructed in this teaching. But these churches are undoubtedly more patient with their ministers than are the congregations in some of the other bodies.

The Synodical Conference has 5,431 churches, 3,969 ministers, and 839,000 members.

17. The Northern Baptist Convention

Real religion is needed by the man who would enter the Baptist ministry. The practice of adult baptism inevitably emphasizes the experience of conviction of sin, repentance, and conversion. Baptists still are born again.

Ministers are expected to demonstrate their sincerity by the patient endurance of petty hardships. The meagre salaries paid by many churches render the call to preach an invitation to sacrifice. One well acquainted with the denomination reports that because of their prevailing poverty Baptist ministers are usually quite humble and willing to face their faults. Amidst the present orgy of "prosperity" the man who accepts a meagre stipend in order to preach is hardly likely to grow bumptuous with self-importance.

The employment problem in the Baptist ministry has been complicated in recent years by the multiplication of theological seminaries. These new schools are designed to protect the churches from the modernists trained by the universities on the one hand and the fanatical fundamentalists produced by the Bible institutes upon the other. In addition to some aid from the denomination, these institutions have received large gifts from laymen who fear the spread of modernistic thought. Originally their academic standards were low, but the grade of work done improves constantly. The four or five new seminaries have recruited surprisingly large student bodies, and are turning out an abundance of zealous graduates eager to serve even the smallest churches. As with the Methodists, the abundance of preachers has diminshed the number of churches served by students and other part time supplies.

The door to the Baptist ministry swings easily in either direction. Ordination is by the local church, usually with the advice of a council of neighboring congregations. Not infrequently a church of humble folk will offer to ordain a student who is only beginning his theological studies, with the result that men often embark upon their ministry with insufficient preparation. It is said that Aimee Semple McPherson received her ordination at the hands of a small Baptist church in California, but that as no council was called, her ministerial standing was never recognized by the denomination.

The door swings outward just as readily as inward. No one is particularly concerned with seeing that a

man has a pulpit just because he happens to be ordained to preach. Many ministers of slight attainments inevitably slip away into other callings.

Baptist churches vary greatly as to size, influence, and cultural background. Many city churches maintain a high standard both educationally and financially. Methods of securing a pastor differ with the type of church. Strong congregations use great care. In some states as many as half the settlements are effected through the state office. With the smaller churches the direct application for pulpits and the candidating sermon are still in vogue.

Most Baptist churches are looking for men of religious zeal. The "rotary club" type of minister who aspires to community leadership is generally distrusted. When a candidate meets with a pulpit committee some one may be trusted to raise a few doctrinal questions. Most churches object to both "fighting fundamentalists" and "militant modernists." Some congregations react from one to the other. The church that has had too much fundamentalism is quite likely to call a man with modernist views, while a congregation that has been thoroughly shocked by new teachings may seek a conservative soul for its next pastor. Baptist churches are proverbially independent in their ways. "You can't tell what a congregation will do," is a common saying. The smaller churches generally stress religious fervor, while the larger ones ask for good preachers. The prevailing tendency is towards a greater emphasis upon the pulpit.

With the Baptists as with other denominations the length of pastorate is quite generally in proportion to the size of a church. Small organizations exhaust the strength of many men, while the strong city churches delight in long pastorates. Many Baptist churches exercise much Christian forbearance before asking a minister to leave.

The Northern Baptist Convention has 8,266 churches, 8,445 ministers, and 1,392,000 members.

State Secretaries of the Northern Baptist Convention

Arizona; Francis W. Starring, 216 Home Builders Bldg., Phoenix.

California, Northern; C. W. Brinstad, 228 McAllister St., San Francisco.

California, Southern; W. F. Harper, 501 Columbia Bldg., Los Angeles.

Colorado; F. B. Palmer, 206 Patterson Bldg., Denver.

Connecticut; Elbert E. Gates, 455 Main St., Hartford.

Delaware; H. C. Broughton, 1018 W. 10th St., Wilmington.

Idaho; W. A. Shanks, 602 Empire Bldg., Boise.

Illinois; A. E. Peterson, 2328 So. Michigan Ave., Chicago.

Indiana; Carlos M. Dinsmore, 1729 No. Illinois St., Indianapolis.

Iowa; Frank Anderson, 406 Valley National Bank Bldg., Des Moines.

Kansas; J. T. Crawford, 918 Kansas Ave., Topeka.

Maine; J. S. Pendleton, Waterville.

Massachussets; Hugh A. Heath, 703 Ford Bldg., Boston.

Michigan; John E. Smith, 368 Capitol National Bank Bldg., Lansing.

Minnesota; E. H. Rasmussen, 529 Second Ave., So., Minneapolis.

Montana; E. R. Curry, Box 604, Helena.

Nebraska; H. Q. Morton, Hedde Bldg., Grand Island.

Nevada; Roy H. Barrett, Box 743, Reno.

New Hampshire; D. S. Jenks, 822 Elm St., Manchester.

New Jersey; Chas. E. Goodall, 158 Washington St., Newark.

New York; H. Clark Colebrook, 487 Salina St., Syracuse.

North Dakota; Fred E. Stockton, 62 Broadway, Fargo.

Ohio; T. F. Chambers, Granville.

Oregon; O. C. Wright, 505 Odd Fellows Bldg., Portland.

Pennsylvania; C. A. Soars, 1701 Chestnut St., Philadelphia.

Rhode Island; William Reid, 304 Lauderdale Bldg., Providence.

South Dakota; John L. Barton, 9 Hub Bldg., Sioux Falls.

Utah; L. M. Darnell, 620 Dooley Block, Salt Lake City.

Vermont; W. A. Davison, Masonic Temple, Burlington.

Washington, Western; J. F. Watson, 431 Burke Bldg., Seattle.

Washington, Eastern; A. H. Bailey, Empire State Bldg., Spokane.

West Virginia; A. S. Kelley, 213 Fourth St., Parkersburg.

Wisconsin; A. LeGrand, 1717 Wells St., Milwaukee.

Wyoming; Joe P. Jacobs, Box 1545, Casper.

18. The Southern Baptist Convention

The South is the most Protestant portion of our country. Catholics and theological liberals are both exceedingly scarce. The evangelistic rather than the educational or liturgical type of Protestantism prevails. Church affiliation is the accepted vogue. The pastor of a prominent church is a man of great importance in his community.

As a result of these conditions, the Baptist churches enjoy much greater social prestige in the south than in the north. Most of the population is either Baptist or Methodist. Orthodoxy and evangelistic fervor are still in style.

Because of its pre-eminent position, the Southern Baptist church attracts into its ministry a somewhat different type from that of the Northern Baptist church. The man with popular gifts and possibly with some political genius can find a wide scope for his talents in the pulpit of a Southern Baptist church. Personal ambition has more room in which to exercise itself than in the north. Among southern Baptist ministers one finds both piety and push.

Another characteristic of the southern denomination is the emphasis upon visible achievement. A compact, vigorous church insists upon unmistakable evidences of progress. The preaching of the church is intensely evangelistic, and every appeal is expected to produce converts. The denominational machinery is geared to raise large sums of money, and usually succeeds.

In the locating of ministers the county organizations of churches are the one distinctive element. The Baptist population of most southern states is too large to admit of intimate supervision of the churches by the state officers, and so the county units attain to an importance not found elsewhere.

The locating of ministers is without system, and many archaic practices still prevail. Some churches even listen to candidates in strings, and then pick the one who has made the best impression. The tendency, however, is towards better methods.

The Southern Baptist Convention has 25,000 churches, 22,000 ministers, and 3,765,000 members.

State Secretaries of the Southern Baptist Convention

Alabama; D. F. Green, 127 So. Court St., Montgomery.

Arkansas; J. S. Rogers, 405 Federal Bank and Trust Co., Little Rock.

District of Columbia; H. W. O. Millington, 320 Woodward Bldg., Washington.

Florida; C. M. Brittain, 209 Baptist Bldg., Jacksonville.

Georgia; Arch C. Cree, 317 Palmer Bldg., Atlanta.

Kentucky; J. G. Bow, 205 E. Chestnut St., Louisville.

Louisiana; E. D. Solomon, Box 12, Shreveport.

Maryland; Joseph T. Watts, 405 Hearst Tower Bldg., Baltimore.

Mississippi; R. B. Gunter, Baptist Bldg., Jackson.

Missouri; J. Benjamin Lawrence, 3046 Main St., Kansas City.

New Mexico; C.W. Stumph, Box 485, Albuquerque.

North Carolina; Charles E. Maddry, Biblical Recorder Bldg., Raleigh.

Oklahoma; J. B. Rounds, 223½ 1st St., Oklahoma City.

South Carolina; Charles A. Jones, 1301 Hampton Ave., Columbia.

Tennessee; O. E. Bryan, 161 8th Ave., Nashville.

Texas; F. S. Groner, 720 Slaughter Bldg., Dallas.

Virginia; G. Harvey Clarke, 906 Grace-American Bank Bldg., Richmond.

19. The Disciples

The Disciples of Christ are the youngest of our larger American denominations. Born on the western frontier in the early years of the nineteenth century, this religious movement has no roots in the old world. Its characteristic features are a reflection of the life of the towns and villages of the central states of the Mississippi valley during the last century.

The original aim of this group was to reproduce the life and spirit of the New Testament church. Two aspects of the primitive church were success-

fully revived—the sense of intimate fellowship and the spirit of contagious enthusiasm. The movement was well suited to frontier conditions, and achieved a remarkable numerical growth among the common people of the middle western states.

The spectacular success of the past has bequeathed several problems to the present. The zeal of yesterday created a host of small churches that can neither pay the minister a living wage nor afford him a reasonable sphere of usefulness. Out of eight hundred churches in one state, 295 report less than one hundred members. The evangelistic tradition of the past also makes trouble. Churches fail to realize how the times have changed, and expect ministers to perform the impossible feat of duplicating the record of yesterday. The result is a widespread uneasiness on the part of both ministers and churches. Pastoral changes are frequent, especially in the smaller churches.

In a group of churches that are suspicious of all forms of ecclesiastical organization one could hardly expect a highly developed technique for effecting pastoral changes. "Beware of the bishop" is a frequent watchword in many churches. When a congregation asks the advice of a secretary, it is not because they honor his official position, but because they have confidence in him as an individual. Rarely is the leadership of a local congregation qualified to make a discriminating choice among ministers. Almost any method of seeking a church is in good repute. Both ministers desiring a change and churches seeking a pastor make use of paid notices in the denominational papers, apparently

with success. Direct application to vacant churches and the candidate sermon are common.

But signs of improvement are not lacking. One state convention is employing a personnel man in place of an evangelist, feeling that more souls can be saved by the proper placing of pastors than by holding revivals. The development of large city churches is tending to set better standards all along the line. The educational qualifications of ministers are increasingly taken into consideration. In the stronger churches the pastoral relationship is quite stable.

The usual ambition of a Disciple church is for institutional success. Much of the clan spirit of the past survives. The first task of the minister is to enlarge the group and increase its power. In considering men for the pastorate preaching ability is not greatly stressed. The chief issue before the church is "open membership." Many congregations have a prejudice against the minister who might advocate the reception of unbaptized persons into the membership of a church, while other groups are looking for just that man. Little disturbance has been caused by the Fundamentalist-Modernist controversy.

The Disciples movement has produced a distinctive type of minister. "Clean" is the first adjective which arises in the mind. Smoking is unusual among them, and few possess a sufficiently large income to tempt them to overeat. Often they are somewhat innocent of the ways of the world. Their habits are active rather than studious. In manner they are friendly and enthusiastic, with few

of the ear-marks of the conventional cleric. The distinctive "plea" of the Disciples colored the preaching in the past, but to-day a Disciple sermon is much the same as any other pulpit effort. A few Disciple ministers have come to grief because of their convictions, but most of the men are disposed to stay in the middle of the road on controversial questions. If a minister has a radiant smile and succeeds in building up his church he will not be quizzed concerning his private views.

The Disciples of Christ have 8,570 churches, 7,274 ministers, and 1,481,000 members.

In most of the states the Disciples maintain field secretaries who are charged with the supervision of the churches and who may be consulted about pastoral settlements.

Alabama; T. O. Slaughter, 218 E. 14th St., Anniston.

Arizona and New Mexico; O. C. Moomaw, 201 No. Tyndall Ave., Tucson.

Arkansas; J. H. Fuller, 201 A. O. U. W. Bldg., Little Rock.

California, Northern; Milo J. Smith, 1209 Humboldt Bank Bldg., San Francisco.

California, Southern; Frank T. Porter, 302 Trinity Bldg., Los Angeles.

Colorado and Wyoming; C. C. Dobbs, Box 12, Capitol Hill Sta., Denver.

Florida; Roy L. Brown, First Christian Church, Jacksonville.

Georgia; Bruce Nay, Box 1453, Atlanta.

Idaho, Southern; A. E. Johnson, Rupert.

"Inland Empire"—Eastern Washington and Northern Idaho; Roy C. Jacobs, 611 Realty Bldg., Spokane.

Indiana; G. I. Hoover, 821 Occidental Bldg., Indianapolis.

Illinois; H. H. Peters, 504 Peoples Bank Bldg., Bloomington.

Kansas; John D. Zimmerman, 324 New England Bldg., Topeka.

Kentucky; Allen Wilson, 910 Fayette Bldg., Lexington.

Louisiana; D. W. Miller, 6200 St. Charles Ave., New Orleans.

Maryland and District of Columbia; J. A. Scott, 402 9th St., N. E., Washington.

Michigan; J. Frank Green, 602 No. Hickory St., Owosso.

Minnesota, North and South Dakota; C. B. Osgood, 341 E. Lake St., Minneapolis.

Mississippi; Frank K. Dunn, Box 214, Houston.

Missouri; C. C. Garrigues, 505 R. A. Long Bldg., Kansas City.

Montana; Ross Allen, Ft. Benton.

New England; N. H. Robertson, 6 Park Ave., Danbury, Conn.

New York and New Jersey; Carl S. Van Winkle, 156 Fifth Ave., New York City.

North Carolina; C. C. Ware, Box 1164, Wilson.

Ohio; I. J. Cahill, 987 The Arcade, Cleveland.

Oklahoma; James Miller, 201 Fidelity Bank Bldg., Oklahoma City.

Oregon; C. F. Swander, 409 Panama Bldg., Portland.

Pennsylvania, East; E. C. Lunger, 818 5th Ave., Williamsport.

Pennsylvania, West; H. A. Denton, 413 4th Ave., Pittsburgh.

South Carolina; W. Harry Walker, Box 322. Columbia.

Tennessee; W. Harry Chubb, Dyersburg.

Texas; J. B. Holmes, Forest Park Sta., Ft. Worth.

Utah; D. L. Hughes, Box 249, Ogden.

Virginia; John A. Tate, 509 Atlantic Life Bldg., Richmond.

Washington, West; Ray E. Drew, 3325 N. 21st St., Tacoma.

West Virginia; John Ray Clark, 1912 Latrobe St., Parkersburg.

Wisconsin; C. L. Milton, 490½ Waller St., Milwaukee.

20. The Friends

Much individuality marks the historic group of Christians known as the Friends. Wide diversity of theological belief is found among the churches. The largest organization is the Orthodox Friends, but the Hicksite branch is ultra liberal, while there is a small group that are emphatically conservative. Of the two great Friends centers, Philadelphia is in general more liberal than Richmond, Ind.

Certain common characteristics are found in most Friends churches. They are unanimously opposed to war. Women have always been upon an equality

with men in every respect. Much emphasis is placed upon the "leading of the spirit." Sacraments are looked upon with disfavor. The traditional custom is to avoid all titles—not only such as "Reverend" and "Doctor," but also "Mr." and "Mrs." The correct Friends usage is to salute one another by their Christian and family names without any handle whatsoever. Both the days of the week and the months of the year are known by their numbers rather than their names. Sunday is "First Day" and March, "Third Month."

The larger number of Friends belong to the "Orthodox" body which is a rather highly organized denomination. All gatherings of Friends are known as "meetings." One or more local congregations may form a "monthly meeting" for the transaction of business, a number of churches unite to form a "quarterly meeting," while several quarterly meetings are grouped together in a "yearly meeting" which corresponds to the conference or synod of other denominations. The national organization of Orthodox Friends is known as the "Five Years Meeting." The yearly and quarterly meetings exercise considerable supervision over the monthly meetings and the local congregations.

The office of pastor was a slow development among the Friends, and today is not common among the Hicksite and Conservative Friends, although it is well established among the churches of the Orthodox body. The example of the other denominations had much to do with the introduction of the pastorate among the Friends.

The traditional "Quaker Meeting" in which the worshippers waited in silence for some one to be moved to speak has largely passed away in those congregations employing pastors. In the usual service of worship there is some silence and an opportunity for the people in the pews to arise and speak if they are so moved, but most of the preaching is done by the pastor.

In accordance with their abhorrence of anything sacramentarian, the Friends churches do not formally ordain their ministers. When a congregation is impressed with the worth and wisdom of the deliverances of one of their number, he or she is recommended to the quarterly meeting, which in turn examines the candidate and, if satisfied of his gifts, recommends him to the yearly meeting. If everything is satisfactory all along the line, his name is finally "enrolled" as a minister. This process may take a year or even more. The test is essentially pragmatic. The churches do not confer powers, they merely recognize what they regard as God-given gifts.

The local meetings engage their own pastors, but usually avail themselves of the counsel of the superintendent of the annual meeting, who is a paid officer of the denomination. As a general rule the minister's year runs from yearly meeting to yearly meeting, most pastoral changes taking place at that time.

The Orthodox Friends have 729 churches, 1,315 ministers, and 93,000 members. The Hicksite Friends report 138 churches, 16,000 members, but no ministers.

21. The Church of the Brethren

This group is remotely German in origin, but has long since lost all connection with the Fatherland even to the language. Their former name of "Dunkard" is dying out.

In the past the Brethren have been a distinctive social group, wearing a peculiar garb, abstaining from both strong drink and tobacco, and frowning upon membership in the secret orders. The present tendency is towards an increasing conformity to the prevailing social customs. Distinctive elements which persist are the refusal to participate in war and a group of customs which centre about the communion. Usually the communion is observed twice a year, in some places only once. It is preceded by feet washing, then the Lord's Supper, which is a regular meal, and then the bread and the wine, which is the "communion" proper. This rite binds the Brethren into a unified group.

In the past the Brethren have had an ordained but unpaid ministry. When a congregation detected the necessary spiritual gifts in one of their number, he was "elected" to the ministry. If he so desired, be could decline this honor. Most churches had several ministers, who supported themselves by secular occupations. The executive head of a local church was a "presiding elder" who was always a minister, but who might be a member of another congregation.

During the past twenty years the full-time pastorate has come into vogue among the more active churches. The tradition of a volunteer

ministry relieves the pastor of some of the burdens which he bears in other groups. He may serve at "presiding elder," but frequently does not, thus escaping from some administrative responsibilities. In the past the unsalaried minister has done little pastoral calling. The people have not been pampered with much service from the officers of the church.

The local congregation engages its own pastor, but is expected to seek the advice of the "ministerial board" of its district. The general sentiment of the churches is opposed to the employment of any pastor who is not in harmony with the faith and practices of the group. Pastors are commonly engaged for a period of two years, running from September to September to prevent interruption of the school year for the children. A pastor will generally know several months in advance if he is to be retained for another term.

The Church of the Brethren has 1,040 churches, 2,799 ministers, and 131,000 members.

22. The Christian and Missionary Alliance

The American churches of the Christian and Missionary Alliance are essentially the home base of a wide-spread mission movement. The Alliance was originally inaugurated as an interdenominational movement by a Presbyterian, Rev. A. B. Simpson. As denominational support fell away distinctively Alliance churches came into existence, until to-day they constitute a small denomination of their own. In addition to uncompromising orthodoxy, their

major emphasis is upon missionary activity, with a lesser emphasis upon healing.

Although all buildings are owned by the national body, each congregation calls its own pastor. District superintendents are provided to counsel with vacant churches, and their suggestions are generally accepted. It is exceedingly difficult for a man of whom the district superintendent disapproves to secure a call.

Pastors are engaged either upon the basis of a weekly wage, or that of a free-will offering. These customs harmonize with the circumstances of the constituency, who are largely working people.

Although missionary enthusiasm is the heart and soul of the movement the local organizations are not asked to meet a specific quota or apportionment. Both the missionary money and the current expenses of the church are met by free-will offerings. No man can prosper in the Alliance unless he is thoroughly committed to the missionary cause. The churches are neither ecclesiastically nor denominationally minded. Enthusiasm means everything to them.

The Christian and Missionary Alliance has (in the United States) 392 churches, 410 ministers, and 25,000 members.

23. The Congregational Church

The Congregational denomination consists for the most part of cultured and sophisticated free churches. Their history has been long and honorable. Intellectual and moral venturesomeness is their most distinctive characteristic. The prosperity of the

individual congregation is often in direct proportion to its proximity to an institution of higher learning.

To the ambitious minister Congregationalism offers much. Its pulpits are freely opened to men trained in other forms of faith. There are no binding creeds or other rigid requirements. To ordain a minister a local church calls an ecclesiastical council of the other churches of the vicinity, which examines the candidate and proceeds to his ordination if he is deemed worthy. Ministers of other denominations are received in full standing by district associations of churches and ministers upon the presentation of the proper credentials. A Congregational church is free to call a pastor from any denomination, and frequently does so.

Large is the liberty of a Congregational pastor. He is free to preach any truth to which his people are willing to listen. Ecclesiastical machinery absorbs exceedingly little of his time. In matters of church administration he commonly has his own way. He can experiment with new methods of work to his heart's content. Relatively few petty demands are made upon him.

But much is also asked of a Congregational pastor. Although there are no set educational requirements for the ministry, the man without good academic training has slight chance of success. The pulpit standard is exacting. Congregationalists rarely come to church from force of habit. When the preacher does not interest them the people stay at home. The responsibility for the progress of a church is laid directly upon the minister. He is

given a free hand, but is expected to produce results.

Most Congregational churches demand an unusual man for their pulpits. Often a tradition of distinctive preaching must be maintained. The minister is expected to share in the civic life of the community. He must meet men of importance in every walk of life upon a basis of equality. The people desire a pastor of whose mental attainments and social graces they may justly be proud.

A Congregational pastorate has been aptly described as "a trapeze performance without any net." Like the prime minister of England, a Congregational pastor remains in power only so long as he enjoys the support of his following. When he is voted down on a major matter of policy, the wise minister begins to look for another church. Success is glorious, but failure calamitous. In most denominations there are ways in which a deserving brother may be "taken care of," but in the Congregational scheme of things there is little room for the minister who is not popular with the churches. The Congregational ministry is a gamble in which large stakes are matched by great hazards.

Diplomacy must be used in the approach to a vacant Congregational pulpit. The laymen at the centre of the churches are too wise in the ways of the world to look with favor upon the man who is obviously too anxious to secure a pulpit. Direct applications, except with the very smallest churches, will cause one's name to be put in the discard. The business of seeking a call can easily be overdone. When a large Congregational church became vacant

a certain minister had himself recommended for the pulpit by a prominent pastor, and his name was under favorable consideration. Not content to let well enough alone, he came to the dismissal council and farewell reception for the departing pastor, got hold of the head deacon, and secured the promise that he should supply the church for the first two Sundays after it became vacant. But when the pulpit committee heard about this maneuver his name was scratched from the list of candidates, and the engagement for him to preach was immediately cancelled.

One should be formally introduced to a Congregational church by some friend. With the smaller churches this is usually done through the good offices of the state superintendent. The larger churches rarely call a minister on the sole recommendation of a denominational official, but on the other hand they will hardly consider a man of whom the superintendent does not approve. The superintendent enjoys the informal right of nomination to the smaller churches and of veto power over whom is to be considered by the larger churches.

A rather unusual feature of the Congregational church is the annual year-book which furnishes complete and tolerably accurate statistics concerning every congregation, including the amount of the minister's salary. It may be obtained from the National Council of the Congregational Churches, 287 Fourth Avenue, New York City.

A minister can only be called to a Congregational church by vote of the members. No committee or board of trustees can make more than a temporary

arrangement for the supply of the pulpit. Occasionally a call may be for a year or even six months, but the general custom is to make it indefinite. In this case either party can terminate the contract upon reasonable notice to the other.

When the minister and church so desire a pastor may be formally installed by a council of neighboring churches. The council will examine the previous record and faith of the pastor-elect and then join with the church in his formal induction into the pastorate. Although such a procedure affords a dignified and impressive beginning for a pastorate, it is rather unusual except in the larger churches. If a minister is installed by council when he comes, he must be dismissed by a council when he goes. This may be a burdensome formality, or it may partake of a happy farewell.

A minister from another denomination may become the pastor of a Congregational church without transferring his ministerial standing. However, the customs of Congregationalism are more subtle than most newcomers realize, and the stranger in the fold would do well to observe carefully the manners and customs of both the particular church which he serves and of the denomination at large.

There are 5,600 Congregational churches, 5,500 ministers, and 914,000 members.

District Officials of the Congregational Church

New England; The Board of Pastoral Supply. Arthur J. Covell, Secretary, 14 Beacon St., Boston.

New York; Walter H. Rollins, 287 Fourth Ave., New York.

Middle Atlantic States; Chas. W. Carroll, 133 So. 63rd St., Philadelphia.

North and South Carolina, Kentucky and Tennessee; Fred P. Ensminger, Star, N. C.

Alabama and Georgia; Neil McQuarrie, 9 West Ellis St., Atlanta.

Florida; Edwin C. Gillette, 117 West Forsyth St., Jacksonville.

Ohio; Edgar S. Rothrock, 801 Hippodrome Bldg., Cleveland.

Indiana; John Humfreys, Angola.

Michigan; J. W. Sutherland, 505 American Savings Bank Bldg., Lansing.

Illinois; Robert J. Locke, 19 So. LaSalle St., Chicago.

Wisconsin; Theo. R. Faville, 709 Beaver Bldg., Madison.

Minnesota; Everett Lesher, 525 Lumber Exchange Minneapolis.

Iowa; P. Adelstein Johnson, Grinnell.

Missouri; Chas. C. Burger, Fountain and Aubert Aves., St. Louis.

North Dakota; A. C. Hacke, 62 Broadway, Fargo.

South Dakota; Samuel W. Heck, Huron.

Nebraska; W. A. Tyler, 408 Barkely Bldg., Lincoln.

Kansas; John B. Gonzales, 713 Kansas Ave., Topeka.

Oklahoma; Lucien L. Marsh, 829 W. 13th St., Oklahoma City.

Texas and Louisiana; A. E. Ricker, 2118 Moser Ave., Dallas.

Montana; Elmer H. Johnson. 206 No. 30th St., Billings.

Colorado and Wyoming; A. J. Sullens, 205 Guardian Trust Bldg., Denver.

Utah and Southern Idaho; Clayton S. Rice, 2302 Ellis Ave., Boise.

Arizona and New Mexico; R. R. Shoemaker, 1420 No. 3rd St., Phoenix.

Southern California; Geo. F. Kengott, 606 Spreckels Bldg., Los Angeles.

Northern California; William J. Minchin, 421 Phelan Bldg., San Francisco.

Oregon; C. H. Harrison, 401 Railway Exchange Bldg., Portland.

Washington; Lucius O. Baird, Plymouth Church, Seattle.

24. The Community Churches

The church which professes to give its first allegiance to the community rather than to the denomination is one of the recent developments of American Protestantism. Some fifteen hundred organizations report themselves as "Community" churches. Of this number, three hundred and fifty have regular affiliations with a single denomination, four hundred and fifty represent the federation of two or more denominations, while six hundred are independent of all denominational control. Geographically, eighty per cent. of these churches are in the villages and open country, ten per cent. in county towns, and ten per cent. in the suburbs of

cities. By reducing denominational competition they offer more effective service to the religious needs of the smaller places.

From the point of view of the minister these churches are most attractive.

Much is gained by the elimination of the narrow sectarian implication of a denominational name. The pastor approaches the community, not as the exponent of some peculiar "ism," but as the servant of the common good. On this basis cooperation can be enlisted which would never be available for a denominational enterprise. The good will of the public is easily won.

The challenge of a new enterprise quickens the enthusiasm of both pastor and people. Old precedents are forgotten. Everyone expects a community church to develop in new ways. As a result, the pastor has an unusual opportunity to impress his personality upon the institution. He feels that it is the child of his own mind and heart. We love our own offspring, whether they be babies or churches. A community pastor is usually intensely devoted to the church which he serves.

A community church is an invitation to the minister to explore the broader heritage of the Christian faith. Such an organization should include people trained in every denomination. The wise pastor will seek to both recognize and conserve the religious customs of his constituency. He may well supplement his own supplications with some of the gems of the Book of Common Prayer. He should learn to both christen babies and immerse adults. The communion may well be administered

in a variety of ways upon different occasions. If a minister has a tolerant spirit and a lively imagination such experiences will enlarge both the range and depth of his personal religious experience. Unless he can heartily enter into such observances he does not belong in a community church.

Community-mindedness is essential to the pastor of a community church. Some men view life from a personal point of view, with the result that their feelings are easily ruffled. Ministers are often wedded to a parochial outlook, judging everything by its effect upon the fortunes of their church. To succeed as the pastor of a community church a minister must think in terms of community values. He must subordinate both himself and his church to the common good. Usually a man who grew up in a small town will do this more easily than one who originated in the city.

The pastor of a community church needs to be an effective executive. He must not only manage his own congregation but take an active part in every civic movement. But he will not be taken seriously by the community unless he has made an unmistakable success of his own church. The administrative type of mind is best fitted to the community church.

Two perils beset the community church. In his desire to strengthen and maintain his church the minister may over-adapt his preaching to the whims and prejudices of his congregation. Usually his heart is wrapped up in the advancement of the church as an institution. When faced with the option of either risking the ill will of a supporter

or keeping still about his personal convictions the minister is sorely tempted to choose the latter alternative. Another danger is that the church may not see beyond the community in which it is located. A congregation usually feels that it is carrying a heavy load in serving the needs of its own neighborhood and sees no reason for bothering over the needs of more distant regions. But the church which lives to itself will ultimately die to itself.

The community churches have no distinctive ministry of their own. Broad-minded men are called from many denominations. These churches are suspicious of ecclesiastical adventurers. They desire "good men" who are in regular standing in their respective denominations. On the other hand, the community churches are a little distrustful of ministers who are recommended to them by denominational officials. They fear that the board secretary is either trying to annex a church or get rid of a man. Men who are accustomed to relying upon their denomination for some measure of support are not attracted to an independent church, while the more venturesome spirits seek such pastorates. In the past ministers who have served community churches have had no difficulty in returning to denominational pulpits if they so desired.

Aside from a clearing house maintained by the "Community Church Workers" at Park Ridge, Ill., there is no machinery for locating ministers in community churches. Most of the men now in service were called because some member of a church, or some member's friend, happened to hear about them.

The community churches are young and timid, and are influenced more by personal knowledge than by any other consideration. There is an increasing tendency to call ministers from one community church to another.

25. The Liberal Churches

At the extreme left of Protestantism are the churches that profess to preach a Christian gospel but that reject the traditional theology of the past. Some of these congregations are independent, but most of them are associated with the Universalist and Unitarian bodies.

The function of the liberal church is often misunderstood. It does not exist to denounce the errors of orthodoxy, but to meet the needs of the men and women who have repudiated the dogmas of conventional theology. The justification for a liberal pulpit is its ability to rekindle faith in the hearts of people who have cut loose from the moorings of the past. In conservative communities the field for such a church is exceedingly restricted. Nowhere does it face an easy task.

Scholarship is essential to the liberal preacher. To re-interpret religion requires a rich background of knowledge, covering the historic systems of theology, the general field of philosophy, and the newer developments in psychology. The liberal pulpit demands men of intellectual power.

Yet more than book knowledge is required of the leader of a liberal church. Usually he faces the problem of finding a congregation. To succeed he

must make contacts with all sorts of men in all sorts of ways. Sympathetic understanding of human problems is the finest attraction which he can offer. His power is in proportion to his insight.

In a liberal church the emphasis is upon the pulpit. Unless the preacher proclaims a distinctive message the institution has no excuse for existence. A man need not be a great popular orator, but he should have something fresh and original to say week after week. He must give the people a good reason for coming to church—and then not expect too much. Some wag has said, "The Unitarians do not believe in church attendance." The liberal preacher will rarely find his reward in the applause of the multitude. His compensation is the privilege of freely expressing his honest convictions to an intelligent and appreciative group of people. The more a man's message springs from his heart the less will he worry about the size of the congregation. To effectively "shoot the bunk" requires a crowd, but the simple presentation of truth produces results even though the number of listeners be few.

Conditions of service in the liberal ministry are most agreeable. Salaries are high and vacations long. Although a pastor is expected to know his people and to manage his church efficiently, the burden of pastoral and executive work is much less than in the orthodox churches. Rarely is he bothered by petty criticism. He frequently enjoys unusual opportunities for personal friendships.

Liberal churches call their pastors by vote of the congregation. The recommendations of the denominational officials are given much consideration by

pulpit committees. In securing pulpits for ministers a Unitarian secretary has far more power than an Episcopal bishop. As personality and preaching power are essential to success, a congregation will rarely call a minister without first hearing him. "Candidating" is almost universal.

The ministers of orthodox denominations may serve as pastors of liberal churches without transferring their ministerial standing or in any way renouncing the faith of their fathers. The common experience is that the exigencies of the situation compel a man to greatly modify his methods of presenting truth. The preacher in a liberal pulpit must address himself to people who have thrown aside the religious phraseology and the stock ideas of the past. To catch their ear he must clothe truth in new garments. No one will object if he preaches the old gospel, provided he does it in a new and interesting way.

The Unitarians have 386 churches, 477 ministers, and 63,000 members.

The Universalists have 644 churches, 561 ministers and 46,000 members.

Unitarian District Secretaries

New England; George F. Patterson, 25 Beacon St., Boston.

New York; Walter R. Hunt, 285 Madison Ave., New York City.

Western; Curtis W. Reese, 105 South Dearborn St., Chicago.

Pacific; Berkeley B. Blake, 612 Phelan Bldg., San Francisco.

Universalist State Superintendents

Southwest; James Houghton, Elmer, Mo.

Alabama; Geo. A. Gay, Camp Hill.

Connecticut; A. N. Foster, 1 Crescent Ave., Norwich.

Georgia; J. M. Rasnake, 954 Confederate Ave., Atlanta.

Illinois; E. K. DeWitt, 105 So. Dearborn St., Chicago.

Iowa; O. G. Colegrove, Mitchellville.

Maine; Stanley Manning, 23 Capitol St., Augusta.

Massachusetts; LeRoy W. Coons, 176 Newbury St., Boston.

Mississippi; A. G. Strain, Brewton.

New Hampshire; Vermont and Quebec; George F. Fortier, Morrisville, Vt.

New Jersey; H. R. Rose, 815 So. Eleventh St., Newark.

New York; Fred C. Leining, 177 Warrington St., Providence, R. I.

North Carolina; F. B. Bishop, Rocky Mt.

Ohio; Stanley C. Stall, 3935 Jefferson Ave., Norwood.

Pennsylvania; Jennie Lois Ellis, 1517 No. 15th St., Philadelphia.

Rhode Island; E. Dean Ellenwood, 103 Woodland Rd., Woonsocket.

Texas; R. L. Brooks, 408 E. 18th St., Austin.

Wisconsin; L. R. Robinson, 926 Lake Ave., Racine.

26. The United Church of Canada

From Canada comes the most recent and most ambitious attempt to solve the problem of locating ministers. The United Church of Canada has combined the characteristic features of the Methodist, Presbyterian, and Congregational systems of pastoral supply with a large measure of success. In spite of certain hardships which it has involved, the ministers are generally enthusiastic for the new arrangement.

Prior to the union, the development of the three denominations involved differed somewhat from that of the corresponding bodies in the United States. Ecclesiastical overhead was much less, and comparatively few men were paid salaries for the oversight of the churches. In the Methodist church there were no bishops, no district superintendents, and no quarterly conferences. The chairman of each district was a pastor, and appointments were made through the stationing committee of the annual conference. These circumstances both facilitated union and guided the form which it took.

The United Church combines both the nomenclature and much of the genius of the component bodies. The organization of existing congregations is not disturbed. New churches are to have a session and a board of stewards, which together will form the official board of the church. The congregations of a given vicinity are organized into a presbytery, which performs the routine functions of such a body in the United States without having as much final authority. The presbyteries are

grouped into conferences, which meet annually, and are charged with the responsibility for pastoral supply. The General Council meets every two years and is the supreme legislative and judicial body of the church.

The "Basis of Union" clearly states the policy of the church in regard to pastoral settlements.

"The pastoral relation shall be without time limit." The assumption is that a minister goes to a church for a period of years, and the question of his continuance in office does not automatically arise.

"The policy of the church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge." The minister is not guaranteed a church, but every effort is made to see that he enjoys continuous employment. Two circumstances have made the carrying out of this clause difficult. More Presbyterian ministers than churches entered the union, while one of the much desired results of the merger was the consolidation of a considerable number of local pastoral units. There was also some tendency for men who had been engaged for a time in other callings to return to the ministry and ask for a church, but these brethren were not given much encouragement. Some of the ministerial surplus overflowed into the United States, while a few of the larger churches increased their staffs, and some men were sent to the home mission frontier.

The official agency for the locating of pastors is the "settlement committee" of the conference. This

committee consists of both ministers and laymen, is appointed by the conference, and contains representatives of each presbytery. All matters pertaining to pastoral settlement go through its hands, and its decisions are final. It reports to the conference "for information only." However, as these committees average twenty members and are thoroughly representative of the churches, complaints of favoritism have slight grounds. Inevitably there are ministers who are not satisfied with their appointments, but the committee does the best it can in view of the circumstances. Many of its actions are merely formal. Rarely does it have a great range of choice in its decisions. Its real function is to assure an orderly procedure for everyone and to safeguard the interests of the smaller churches and the less popular ministers.

When pastor and people are satisfied the settlement committee does not disturb their arrangements. If either the minister or the congregation desire a change it is their privilege to make application to the settlement committee by a certain date. This action must be in writing and must pass through the hands of presbytery for transmission. No minister can be gotten rid of on a casual whisper. All things must be done decently and in the open.

A church which is vacant, or which expects to become vacant, may extend a call to any properly qualified minister. This action is reported to the settlement committee and the man invited is appointed, if possible. The "Plan of Union" reads, "While the right of appointment shall rest with the Settlement

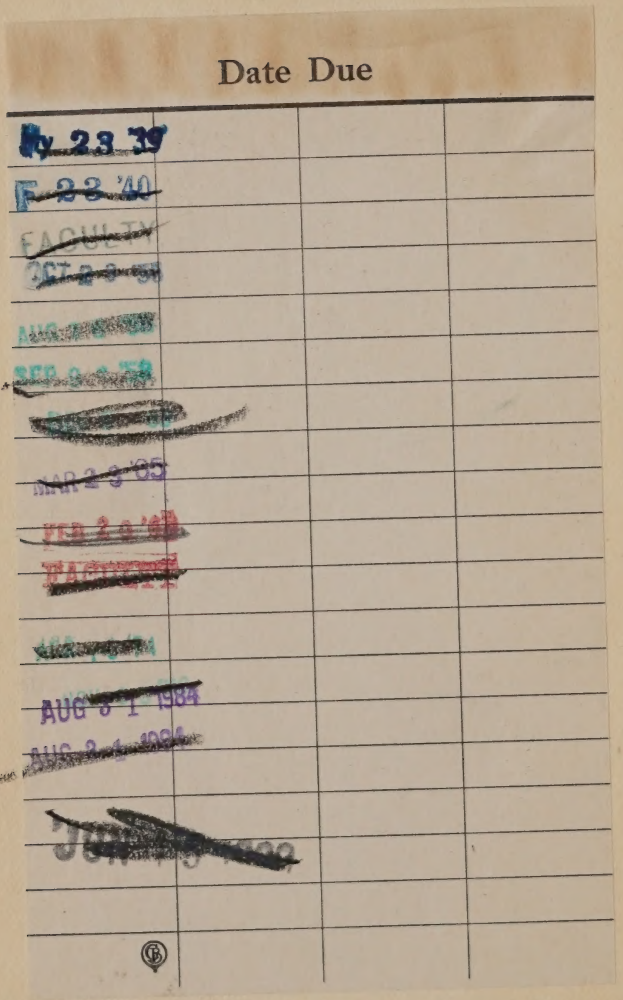
Committee it shall comply as far as possible with the expressed wishes of ministers and pastoral charges." The larger churches secure the men whom they desire. The smaller churches may exercise a choice if they so wish. The church which dilly-dallies or fails to reach a united decision is sent a minister selected by the settlement committee.

Prior to the opening of the annual conference the settlement committee meets to consider the applications of ministers and churches. A tentative schedule is ready by the time conference opens, and the final appointments reported by the close of the meeting. Both ministers and churches have the privilege of appearing before the committee to present their desires. Conference changes take effect on July 1. As every church has a furnished manse, an established moving day for ministers is a decided convenience.

If a church becomes vacant by the death or removal of the minister during the conference year, an arrangement for the supply of the pulpit may be made through presbytery. The outstanding churches of the Dominion call their pastors at any season of the year, subject to the nominal approval of the settlement committee.

From the point of view of the United States many would ask if this Canadian arrangement does not make it too easy for the minister to move. But the very knowledge that the way is open probably discourages needless pastoral changes. In the United States a minister often accepts a call, not because he wants to move, but because he fears

that he may not have another opportunity. "Go while the going is good!" is a common watchword among ministers. In Canada the man who moves much usually moves himself down rather than up. Sentiment favors long pastorates, while the knowledge that another church can be had tends towards ministerial peace of mind.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